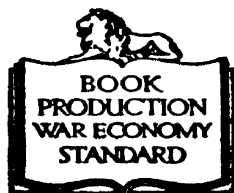


# GERMANY'S NATIONAL VICE

BY  
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## INTRODUCTION

I HAD finished the writing of this book when my attention was called to a British White Paper, "Concerning the treatment of German Nationals (including the Jews) in Germany," in which the following statement is made :

"The explanation of this outbreak of sadistic cruelty may be that sexual perversion, and, in particular, homosexuality, are very prevalent in Germany. It seems to me that mass sexual perversion may offer an explanation of this otherwise inexplicable outbreak."<sup>1</sup>

The author of that statement is Mr. R. T. Smallbones, who was British Consul-General at Frankfort-on-Main from 1932 until the outbreak of war in 1939. Previous to 1932 he had been stationed in other German cities. His opinion therefore rests on first-hand experience of the German people for a long period of years. I am convinced that his explanation is the correct one. For, as a matter of fact, the widespread existence of sexual perversion in Germany, not only at the time the Hitler movement rose to power but also under the Kaiser's regime, is notorious. And authorities on criminal sociology are agreed that there is a causal connection between mass sexual perversion and the kind of mass atrocities committed by the Germans in the two world wars. Furthermore, there is no doubt that this also explains why the Jews were made the chief victims of German sadistic torture, rapine and murder. That is the main thesis of my book, and I think I have proved it irrefutably.

But much more follows. A practical conclusion to be drawn from this book is that as long as we talk in an abstract and general way about the necessity for "re-educating" the German people, and as long as we think that this can be done by merely converting them to our political ideas—in other words, by getting them to accept the democratic principle and system of government—our thinking and talking will turn out in the end to be fruitless. And we shall have endeavoured in vain to save posterity from the scourge of German militarism.

For the scourge of German militarism is only the secondary effect of a primary evil. And the evil lies in the region of personal

<sup>1</sup> Page 20. His Majesty's Stationery Office, 1939.

morality, the region from which all political evil springs. The poison in Germany has penetrated from above downwards, from the leaders to the followers. This was true of Germany in the Middle Ages, when the Prussian State was first founded by the military pseudo-religious order of the Teutonic Knights, among whom the vice of homosexuality was rampant. The poison grew more virulent under Frederick the Great, who was himself a moral pervert. It broke out as a mass malady under the last Kaiser, whose court was the rendezvous of a camarilla that had made a cult of unnatural vices. This fact and the further fact that the origin of first world war was partly attributable to the scandals brought to light in connection with the Kaiser's court, are proved by unquestionable documentary evidence in the present book. I have shown also how the Hitler movement has been contaminated by these vices from its very start, and how its violent anti-semitic bias is to be explained by reference to the uncompromising stand which Israel has maintained throughout her long history against practices that poison the sources of life itself. The Bible, both the Old and New Testament, had persistently denounced these vices in the most solemn manner. And that is one of the main reasons why national-socialist Germany has overthrown the Bible, in self-justification.

The gangster-militarist clique in Germany were the originating source of that evil which has infected the whole body politic of the German people, breaking out like rabies among them and forcing them in a compulsive urge to spread destruction all round. After the war it will not be sufficient to remove the seat of the infection, like a surgical operation for cancer, by simply overthrowing and eliminating gangster leadership. Here the poison has permeated the whole body, and it will take some time before healthy conditions are restored. This means that political re-education is not enough. There is a more fundamental necessity for moral re-education. But that problem does not come within the scope of the present book. I am interested mainly in the historical diagnosis of modern anti-semitism in Germany.

This book is only a short introduction to a vast subject. As a member of the Jewish faith, I have for many years been interested in this question from the standpoint of Biblical teaching. My family were all of the orthodox Jewish tradition. From my childhood I was taught the Talmud and ever since then the Old Testament, as well as the Christian Gospels and Epistles, have

been a subject of daily reading and meditation with me. I think, indeed I feel sure, that in them will be found the key to understanding many of the world's ills to-day and also the way to restore the world's health.

Twenty-five years ago I came to live in Germany and remained there until 1939. My first reaction to German life stimulated in me a desire to investigate the moral background of their political behaviour, particularly at those periods when Germany played a prominent part in modern European history ; that is to say, the age of Frederick the Great, the German Empire under the Hohenzollerns, and the Third Reich under Hitler. It happens that in Germany, more than in any other modern country—with the exception of Japan—the persons who form the immediate entourage of the ruling caste give the cue to the nation as a whole and find an unquestioning response. Even their personal appearance is imitated by the rank and file of the public, as witness the prevalence of curled moustaches in the time of William II and the nation-wide fashion of wearing a short-cropped stubble on the upper lip in imitation of Hitler. In the like manner the lives of the gangster leaders are held up for admiration, their silliest sayings passed from lip to lip as if they were symbols of wisdom, their practice of chicanery and falsehood copied in everyday life—whichever has lived in Hitlerite Germany knows this—and their sexual morals adopted as a practical cult. In proof of this, one has only to read regularly *Das Schwarze Korps*, the official organ of the S.S.—the Black Guards. Consequently, the personal conduct of the leader group gives the key to the understanding of German public behaviour, the source from which the political and military behaviour arises.

In the conduct of the leading personalities at each historical period of German military aggression I recognised a parallel with the Gibeah happenings, when the militarist tribe of the Benjamites aroused the whole of Israel against them. That long and bitter war arose from homosexual aggression and sexual murder perpetrated by the Benjamites. For this act the other eleven tribes of Israel made war on the Benjamites and carried on the war until the vice was stamped out of the nation. This struck me as a suggesting parallel between what happened then and what happened in connection with the first world war. The parallel is still closer with what is happening to-day. And there is also a close parallel between the persecution of the Jews under

the decadent Roman Empire and the persecution of the Jews by the Hohenzollern Empire and Hitler's Reich. I shall not further enlarge on that parallel here, as it is fully treated in the present book.

There remains only one more remark to make, in order to warn against a possible misunderstanding. It is in connection with the word, homosexuality. I have used it throughout the book as a general term, applying not only to the unnatural practices generally associated with the name of Sodom, but also including all forms of anti-natural immorality in sexual conduct, such as rape with violence and other sadistic treatment of women. But there is the further and still more important connotation in the psychological field. This includes the attitude towards human life which expresses itself in that seemingly ineluctable life-destroying urge manifested by the Germans towards helpless persons who have come under their wrath, and also their disrespect for womanhood as the source and guardian of life's beginnings. All these are direct products and offshoots of what the French call *le vice allemand*.

## CHAPTER I

# PSYCHOLOGICAL ANALYSIS OF GERMAN MILITARISM

### I

THE phrase "Prussian Militarism" is a misnomer. To be historically correct we should speak of *German* Militarism; for, paradoxically though it may sound at first, the Germans and not the Prussians were the founders of the militarist system which has proved such a scourge to the world. The distinction between Prussian and German in this connection is important, not merely from the standpoint of historical exactitude, but more particularly for the sake of practical guidance in the making of peace. If we think that by eliminating Prussian hegemony in Germany we remove all further danger of German military aggression we shall make a grave mistake. For German militarism is something that has existed and still exists independently of Prussia.

Previous to the founding of the Prussian State, that part of the territory west of the Vistula which gave its name to Prussia was called Borussia, or West-Russia, and was inhabited by Slavonic tribes. Their country was invaded in the thirteenth century, and conquered by a military caste whose members were recruited from all over Germany, that is to say, from those parts of German territory lying south and west of the Elbe. So that the original founders of the Prussian State, and those who shaped and have held its military power from the beginning, were of non-Prussian origin. Furthermore, almost all the Nazi leaders came from the non-Prussian parts of Germany, and were of non-Prussian stock, principally Rhinelanders and Bavarians. Hitler himself came from Austria. And in this connection it is important also to note that, in order to make way for the Hitler regime, the social democratic government of Prussia was overthrown on July 20, 1932, by Chancellor Franz von Papen, who was a native of the Rhineland, and represented the industrial interests of that region. This *coup d'état*, which abolished the autonomy of Prussia as a federative state in the Reich, was carried out with the aid of the German army chiefs.

German militarism, therefore, is not confined to Prussia or the Prussian State. Hitherto the phrase has been used as a popular

slogan, without any serious attempt being made to define its meaning accurately or analyse it for the purpose of discovering its inner nature and origin. Historians seem to have evaded this investigation. Political leaders and writers whose countries have been the victims of German aggression, and sympathetic onlookers, often describe the iron discipline of the German barracks and the overbearing manners of German officers, pointing to these as expressing the essence of the German militarist spirit. In that way the Zabern incident, when a German officer drew his sword and wounded a French Alsatian youth, in 1913, because the latter had laughed at the officer in the street, gave rise to the terms "Zabernism" as a synonym for German militarism. Innumerable other incidents of a similar kind have been cited as examples of German militarism. But the Germans themselves consider these things as mere *Nebensachen*, matters of quite secondary significance. When such cases are cited against them they treat the accusation just as enemy propaganda, and adopt much the same attitude of cynical indifference when a British diplomat calls Germany "The Butcher Bird of the Nations". They ask, logically enough, how many other countries in the course of history have not made war for the purpose of territorial expansion? Has no other country oppressed and exterminated a weaker neighbour for the sake of adding to its own wealth and power? And how many countries can say with a clear conscience that they have always scrupulously honoured their signatures to solemn treaties? During the first world war it was the custom to brand Germany with the accusation of having broken her treaty engagements when she invaded Belgium. But the Germans have always looked on that accusation as a piece of hypocrisy on the part of their enemies. And since then we have had innumerable instances of treaty-breaking by other nations. Let me cite one flagrant case :

On August 27, 1929, fifteen states signed a pact which explicitly outlawed war as a means of international arbitrament. Among the signatories to this treaty were the United States, Great Britain, France, Germany, Italy and Japan. Subsequently almost all the nations of the world declared their adherence. The first two articles of the pact ran as follows :

- I. The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn

recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

- II. The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

Three years after the signing of this solemn pact Japan attacked China, and seven years later Italy invaded Abyssinia. These two aggressors and treaty-breakers were among Germany's enemies in the first world war, and had been loud in their denunciations of her for having dishonoured her signature to the treaty of 1839 in which she had guaranteed to respect the independence of Belgium.

## II

I have called attention to these facts here because they show that nations are not consistent in their moral conduct or their protests, and that the political aspect of events alters the moral aspect with the change of sides and the changing times. And few states have shown themselves conscious of the obligations they owe to their own individual citizens when they take decisions that involve moral principles. Much could be written on that theme. One might discuss, for example, how far the lack of integrity in the personal conduct of individuals towards one another, which is talked about so much to-day, may be due to the bad example given in the conduct of a nation's policy. How can citizens be expected to behave justly and honourably in their private relations if in their plurality, as incorporate in the state, they are taught the doctrine that the end justifies the means and that treachery is justified in the conduct of public affairs if it proves successful. Machiavellianism cuts both ways; and it is generally true that political leaders who practise it will increase the number of evil-doers in their own country until finally public wrath will rise up and overthrow them. It would seem as if the Apostle Paul prophesied the events of our day when he wrote in his letter to the Romans (chap. i. 18): "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness"

To follow that line of thought, however, would carry us outside the scope of these pages. What I wish to emphasize here at the outset is that the habit of branding German militarism with the guilt of crimes that are common to many other nations as well, and suggesting that this marks off Germany as the supremely guilty party among the world's peoples, deserves to be condemned, because it only cloaks the evil it pretends to show up. In any historical investigation which would seriously aim at discovering facts that will be of practical use in guiding our policy towards Germany at this historical juncture we must discard slogans that apply all round. There is something at the source of German militarism which has poisoned the whole stream of German history ; and that something is different from the general evil of Machiavellianism that has also tainted the politics of other nations. To discover and isolate the virus at the core of German militarism we shall have to adopt a different line of historical research.

The first clue to yield useful results here is to be found in the history of the Teutonic Knights who conquered and subjugated the Slavonic tribes inhabiting the regions between the Elbe and the Vistula, roughly speaking. That conquest took over fifty years, beginning in 1230 and continuing until the second last decade of the thirteenth century. These aggressors were the founders of the Prussian State ; but they were not Prussians themselves. They inaugurated a tradition that has marked German leadership ever since, and never more strongly than in our day.

Who were the Teutonic Knights and what were their distinguishing characteristics ? They were one of the great military and religious orders to which the Crusades gave birth, ranking with the Knights Templars and the Knights of St. John. The Teutonic Knights were called the " Orden der Ritter des Hospitales St. Marien zu Jerusalem " and membership of the Order was restricted to Germans of noble birth. It was a monastic association which combined the dominant interests of the time, those of the monk and soldier. The knight was permitted to wear the monkish habit over his coat of mail and he took vows of obedience, poverty and celibacy. When, after the failure of the Third Crusade and the truce in 1192 with Saladin, the heathen conqueror of Jerusalem, it became clear that the idea of ousting the Mohammedans from the Holy Land was hopeless, the

Teutonic Knights returned to Europe but did not demobilize. They still lived in communities as monkish soldiers and preyed on both the fears and the benevolence of the populace, especially in central and southern Europe.

In 1230 the Teutonic Knights marched into the territories east of the Elbe with the avowed purpose of teaching religion at the point of the sword to the heathen Slavonic tribes inhabiting that region. They brought with them large hordes of German recruits and adventurers of all kinds as camp followers. These were granted lands and trading rights in return for feudal service to the Knights ; but the Knights themselves continued for a long time to live as members of a military monastic order, whose rules enjoined the strictest external observance, though in their personal lives they practised vices which were prevalent also in the other military monastic orders of the time. These vices found a natural soil in the non-religious and yet celibate lives led by these male communities and were stimulated by the anti-feminine bias of the members. Furthermore, once the purpose for which the warrior knights were first organized, namely, the liberation of the Holy Land from Mohammedan control, had been abandoned, they turned to other pursuits in direct contrast to the vows of poverty and obedience they had sworn. They bestowed on their German followers the lands they had confiscated from the native Slavonic tribes whom they partly exterminated and partly reduced to serfdom. The knights were the overlords who took rich perquisites by way of tribute from the newly created caste of Junker landholders and exacted blind obedience from the native population, often under the penalty of capital punishment for relatively trivial offences. It was in this way that German militarism started, and it has not altered essentially from that day to ours.

F. W. Foerster, a German university professor who systematically opposed German militarism for thirty years, has published a book in English under the title *Europe and the German Question* (George Allen & Unwin Ltd., London, 1941) from which the following is taken :

#### THE TEUTONIC KNIGHTS AND PRUSSIAN MILITARISM

"The French Comte de Pange, whose family came from Lorraine recounts in his *Soirées de Saverne* a typical impression he

received in his youth of the survival of the tradition of the Teutonic Knights in the older generation of German generals. He describes General Haeseler, who long before the war commanded the troops in Lorriane : ' The greyish-yellow countenance which, beneath his helmet, wore a surprisingly monastic expression is deeply impressed upon my memory. As is well known, he led a monk's life. He remained unmarried and his sole lodging in Metz was a small room as bare as a monastic cell. But on the ceiling he had had a map of the frontier district painted so that as he lay in his camp-bed he could think over future battles. The visage of this monk-soldier has long haunted me and I realize that he and his fellows are continuing in soldier's uniform the tradition of that great Order.'

" Graf von Haeseler was no barbarian. He was a chivalrous foe. In the Prussian House of Lords he refused assent to the policy of expropriation which Prince Bülow sought to introduce against the Polish Landlords. Yet in 1893 he spoke as follows in an address to his troops. ' Our civilization must build its temple on mountains of corpses, an ocean of tears and the groans of innumerable dying men. It cannot be otherwise.' This utterance made by such a man casts a glaring light on the entire Prussian mentality. When men like these are dealing with international politics, they take no account whatever of anything belonging to man's life as a personal spirit, nor of religion, humanity, morality or honour. International politics are simply the interplay of natural forces ; and the man who stakes his strength in the game must, if he is to win, become himself but a part of merciless nature. This is the sacrifice he owes to his people, that it may not be trampled underfoot and that those may conquer who are biologically deserving of victory.

" All men educated in this school display the same inner cleavage however cultivated they may be. As soon as the conversation turns on politics their speech and thought suddenly breathe an arctic chill. It is not even political paganism. For the pagan believes in an ineluctable Divine government concerned even with political crime. But these men seem to be victims of a *peculiar disease*. Through generations and centuries of wars of annihilation, a virus has slowly poisoned the blood and in the associates and heirs of this barbarism has killed beyond hope of recovery the aboriginal instinct of the living human soul for the truth of the invisible world, even, or rather particularly, in the political field. Even a man of such high intellectual and artistic endowments as Frederick the Great gave proof, in the sphere of international politics, of what was little short of moral insanity. None of those statesmen who earnestly desire to maintain a moral order within the nation has ever suspected that his political methods are fatally inconsistent and that the time must come when all the blatant

immorality they practice and justify in foreign relations will turn towards and destroy all interior order and every principle of justice. On the contrary, those statesmen live untroubled in this complete contradiction and in the practice of a policy of such blind materialism that for generations they have deprived the political thought of their people of every higher light and thereby of any realism that penetrates the surface."

Influenced undoubtedly by a sense of delicacy and a desire to avoid shocking the moral sensitivity of his readers, Professor Foerster uses circumlocutory language in reference to the "peculiar disease" which he rightly attributes to the German militarists. It must be remembered that the original text of his book was written before the appalling atrocities committed by the Germans during the second world war had horrified the civilized public in all countries. The realities have become too terrible to be described in any abstract or roundabout phraseology. We now have to call by its real name the "peculiar disease", "the virus which has killed beyond hope of recovery the aboriginal instinct of the living human soul", and "the moral insanity" shown by Frederick the Great. It is simply sexual perversion. Its morbid history in the German blood dates from the time of the Teutonic Knights, flowing onwards and downwards and expanding throughout the centuries until it reached a devastating flood in the Germany of the last Kaiser and of Hitler. This is the real canker at the root of German life, and is the veritable pest which has spread devastation so often throughout Europe. But homosexuality, or sexual perversion, must not be taken here in its restricted meaning as a physical vice or disease; it has a far wider connotation, authenticated examples of which will be described later in this book.

To return to the Teutonic Knights. Their personal lives were as infamous as the more widely published infamies of their brother knights, the Templars. These latter became so corrupt that they raised the practice of their cardinal vice into a religious cult. Homosexuality being a practical denial of life at its very source, a perversion of nature, its addicts look with cynicism on the whole human race and the normal instincts of mankind. The Templars went so far as to worship animals, even cats, as a gesture of contempt for man's Creator. Early in the fourteenth century they were condemned by Pope Innocent III, and Philip the Fair of France undertook the work of exterminating their communities.

There were innumerable public trials where the most revolting details were brought to light. On reading the evidence disclosing the moral chaos engendered by these military monastic orders one has the sensation of hearing the re-echo of St. Paul's words which described a similar state of affairs in the pagan Rome of his time ; for it could likewise be said of the Knights that they

*Changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.*

*Wherefore God also gave them up to uncleanness through the lusts of their own hearts to dishonour their own bodies between themselves :*

*Who changed the truth of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen. (ROMANS i. 23-25.)*

*Who changed the truth of God into a lie*, could be taken as a literal description of the policy followed by Germany since the time of Frederick the Great. Count Haeseler, of whom Professor Foerster speaks, defended the Poles in the Prussian House of Lords, but he did not take that stand for the sake of the Poles. His purpose was to win Polish sympathies for Germany, so that she could carry out her policy of aggression against Russia and subsequently against France. That was during the Hohenzollern regime. Hitler followed the same policy towards Poland in 1934 when he signed a ten years' pact of friendship with them, for the ulterior purpose of using them as an instrument against Russia and France. Unfortunately the Poles allowed themselves to be deceived into believing that Hitler would stand by his word. The same kind of deception was employed at Munich in 1938.

*And worshipped and served creatures more than the Creator* describes one of the outstanding personal characteristics of Frederick the Great, whom Hitler and the Nazis have taken as their exemplar. Frederick hated womanhood as such. *Die Frau* was always a *Schimpfwort*, an expression of contempt, with him. He also hated men in general ; but he loved his dogs. He slept with them, and when they died he had monuments placed above their graves. As the tourist visits The Palace of Sans Souci at Potsdam he is shown a row of graves, each with its monumental stone, situated in a place of honour on the green sward fronting the left wing of the Palace itself. These are the graves of Frederick's dogs.

Though he felt obliged by reason of his position to have a queen, which involved the necessity of getting married, Frederick never lived a husband's life. And although Luther's Reform inculcated the marriage of the clergy, with a view to stamping out the vices that had characterized celibacy in Germany, and though the same injunction logically applied to soldiers, Frederick forced the majority of his officers to remain unmarried. In doing this he flouted one of the fundamental measures enacted by the Reformation for the moral regeneration of Germany. In his army he revived the vices of the Teutonic Knights and the Templars. Frederick is rightly looked upon as the founder of modern German militarism, not merely as state policy but as a worship of destruction for its own sake. He despised humanity in general and looked on human life, even his own life, as a bagatelle. He constantly carried a phial of poison on his person, so that he might put an end to his life at any moment he considered opportune. Frederick had his successors in the group of moral perverts that surrounded the last Kaiser: Moltke, Haessler, Eulenburg, Lynar, Wedel, Schulenburg, Hohenau, etc., etc., to say nothing of the Kaiser's cousin, King Ludwig II of Bavaria and his associates. The lives of these men seem like a prophetic fulfilment of the description given in the first chapter of Paul's letter to the Romans, verses 27-32.

*And likewise also the men, leaving the natural use of the woman, burned in their lust towards another: men with men working that which is unseemly, and receiving in themselves that recompense of their error which is meet.*

*And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.*

*Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, malignity; whisperers.*

*Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedience to parents.*

*Without understanding, covenant breakers, without natural affection, implacable, unmerciful.*

*Who knowing the judgement of God, that they who commit such things are worthy of death, not only do the same and have pleasure in them that do them.*

This indictment could be taken as an historical description

of the men around the Kaiser who brought on the first world war and also Hitler, together with his immediate followers, who plunged humanity into the greatest disaster of all time. Conscious of this, Count Schulenburg, a leader of the homosexualist group around William II, tried to give a completely contrary meaning to the words of the Apostle.

### III

Professor Foerster himself furnishes an example of the confused and contradictory ways of thinking on these matters which is common to the generality of people. He speaks persistently of "Prussian Militarism", but he admits that it was the Germans from outside Prussia who invaded that country and established their militarist system there. In Chapter IV of the book I have mentioned he writes under the heading :

#### THE ENTRANCE OF PRUSSIA INTO GERMAN HISTORY

##### "THE ECCLESIASTICAL ORIGIN OF THE PRUSSIAN STATE"

"What was the root stock from which grew that historical power we call Prussia? How did Prussia rise to power? What enabled it to dominate completely the German soul? How did its conflict with Europe develop? How will the conflict end?"

"Amidst the dense primeval forest which covered the plain around the Vistula, a picked body of knights from every part of Germany—with the special blessing of Rome and extensive privileges, employing the administrative and economic methods brought from the East and supported by the Hanseatic towns and settlers from the whole of Germany—after a war of extermination that lasted for sixty years, founded a model state which gradually extended its territory to the Rhine and imbued Germany as a whole with its military spirit and love of order until the conflict with the entire world matured. This surely is one of the most dramatic chapters in the history of mankind. It will repay us to study the psychological and sociological factors which determined this development."

That is perfectly true. It is a study that deserves the closest attention, and one may be permitted to express a feeling of regret that Professor Foerster did not pursue it further. He would have

discovered three dynamic elements constituting the background from which German militarism has emerged. Those elements are : (1) the militarist order of the Teutonic Knights ; (2) the forces of commercialism represented by the German Hanseatic League ; (3) the religious sanction emanating from Rome. These three elements acted conjointly in subjugating the Borussian inhabitants of the Vistula basin, partly exterminating them and imposing on them that form of totalitarianism which afterwards became known as the Prussian State. The collaboration of Rome and the Hanseatic League was given under false pretences, the former claiming that its intention was to use the German military order as an instrument for the spread of Christianity among the heathen Slavs, while the avowed purpose of the Hansards was the extension of their trade to the whole Vistula basin. But the former could have been achieved by missionaries carrying the Cross rather than the sword ; and if the policy of the German Hanseatic League had been really motivated by a sincere desire to develop the economic resources of that territory they could have done so by peaceful penetration following the work of the Christian missionaries.

But neither of those two parties was actuated by a religious or humane purpose. The papacy wished to help in extending the political frontiers of the so-called Holy Roman Empire of the German Nation, while predatory instruments were at the source of the Hanseatic policy. The main driving force in the whole movement, however, was the Teutonic Order, actuated by the lust for military conquest as an end in itself and further stimulated by a blind urge to destroy and inflict torture on innocent peoples. That has always been a characteristic outlet for the compelling moral evil that held the Teutonic Knights in its grip. And there was a particular reason why the evil should vent its wrath against the Slavs ; for the Slavs, as a people, just as the Jews, have always been opposed to those unnatural vices of which the Apostle Paul speaks in his letter to the Romans. Here we have the real psychological factors causing the eternal conflict between Germans and Slavs.

Much the same may be said of the traditional conflict between the Germans and the French. In abolishing the Knights Templars, though it took years of bitter conflict, Philip the Fair stamped out in France those vices for which the Templars were infamous, and also the Teutonic Knights. Since then France has been

free from these vices and since then also she has been an object of hatred to the Germans. The unnatural vices of which the Apostle speaks are entwined around the psychological roots of German militarism. This statement deserves further analysis and historical verification.

## CHAPTER II

### THE ROOTS OF GERMAN ANTI-SEMITISM

#### I

DURING the earlier stages of the second world war the issue at stake was popularized as an ideological conflict, "ideological" being a rather clumsy neologism which came into universal use to express something that nobody could clearly define. Another neologism came into use about the same time, the word "totalitarian". Both were taken as expressing ideas that belonged primarily to the political order. Hence the naïve assumption, in those early days, that a political formula could be found which would cure the malaise of the modern world and remove the causes of war. Under this kind of assumption movements such as Federal Union were set afoot. And indeed the Atlantic Charter was conceived in much the same spirit, though here the outlook was widened to include the economic field and the field of personal liberty, the famous "Four Freedoms".

It is now being gradually recognized that political or economic or sociological formulas do not touch the root evil from which these modern wars have sprung. In face of the outrages committed against the civilian populations of the invaded countries, the lust for murder, robbery, torture and rape, which ran rampant throughout Poland, occupied Russia and in the West, there is a growing consciousness that the profounder origins of the war must be sought in the moral field. It is true that political and economic considerations were an important causative factor in the German decision to launch a second world war in 1939; but they were not the main driving force which put that decision into effect. This is proved by the fact that the wanton torture and extermination of Poles and Jews and Russians cannot be explained in terms of any political or economic purpose. Yet that is only one illustration to show that behind the political and military machinery that set the war in motion and kept it going until it spread to the five continents there was the motive power of some primordial evil which acts from sheer lust of destruction without any ulterior purpose in view.

What is the origin of this destructive urge and how are we to cope with it? One symptom which springs directly from the root of the evil has manifested itself in Hitler's persecution of the Jews. This discloses the compulsive psychological motive running through the whole chain of horrors. Not only were the Jews the first victims chosen by the forces of destruction; but they remained the chief object of German wrath even after the war had reached the five continents and engulfed all mankind. During all the years of the war hardly a single propaganda message was broadcast over the German stations, and German-controlled stations in the occupied countries, that did not rail against International Jewry as the arch-enemy of Hitler's Reich and the main object to be destroyed. Though the Jews had been expelled from Germany, or murdered or confined to concentration camps or otherwise rendered powerless to exercise the slightest influence on public opinion, they were persistently referred to as the chief internal enemy. And though they had been ruthlessly suppressed in the occupied countries and practically exterminated in some parts, such as Poland, the Nazi leaders continued nevertheless to point out the Jews as their most redoubtable adversary and the mainstay of the resistance to Germany's rule of terror. In 1940, when Italy entered the war on Germany's side and all Britain's erstwhile allies had fallen, Britain's determination to carry on the struggle alone was often attributed to the instigation of the Jews. When America declared war against the Reich the Nazis again singled out the Jews as the sinister forces at work in the White House, where the Anti-Nazi plot was declared to have been hatched. And as late as January 1943 when the Nazi leaders had to face the German public after the disaster of Stalingrad, and the adversaries embattled against Germany already numbered more than a thousand million people (including the British Empire, all of North and most of South America, Russia and China) who had at their disposal immensely greater resources in men and material than Germany could ever hope to have, speeches made by Goering and Goebbels, and Hitler's proclamation at that crucial moment in Germany's history, singled out and railed against this small people of not more than sixteen millions, all told, as the chief enemy. And when Italy surrendered to the United Nations in September 1943, German official propaganda pointed to the Jews as the motive power behind the Italian "treachery."

In trying to analyse this irrational obsession on the part of Germany's leaders we must start with the fact that the world conflict really began as early as 1933, with the first open and official onslaught against the Jews in Germany. The Jews were the first victims in that series of aggressions that led to the war of the five continents. And for six years they bore the brunt of the attack alone. Though they were citizens of the German Reich, they were murdered by order of its governing heads, subjected to the tortures of the concentration camp, their homes and places of business pillaged; they were robbed of their possessions in money, movable goods and real estate, their old and young, their women and children persecuted and starved. Not only that, but German organizations abroad and German funds were mobilized in an insensate propaganda against all Jews in foreign countries.

Taken as a whole, this orgy of anti-semitism, which began in 1933 and subsequently set the world aflame, had been the most dreadful experience that Israel has ever had to endure. For the past ten years the forces of evil embodied in Hitlerism have directed their bitterest wrath against a nation of sixteen millions scattered all over the world.

Why is this? Why should it be the Jews particularly that the German forces arrayed under Hitler want to exterminate? The answer to these questions will supply the key to the mystery of the evil from which this whole world tragedy has sprung. People talk about the necessity of scientifically investigating the causes of war in the political, historical, economic, sociological and cultural fields; all with a view to adopting measures which will assure that these causes shall not operate again when the present ordeal is over. But unfortunately most of this talk takes its tone from the unwarranted assumption that one war belongs to the same basic category as another war and the causes of the two world wars are fundamentally the same as the causes which led to previous wars in Europe and elsewhere.

That is not so. What we have experienced in the second world war has no parallel in recorded history. And it is not merely the scale of the conflict that outstrips the scale of all previous conflicts; but the character of the war itself, the human behaviour displayed in it, makes it different from all precedents. In its motivating purpose it was conceived as a war against the

world for the purpose of exterminating one small people whose members are citizens and dwellers in many countries all over the globe.

Of course there were other objects in view, other nations to be subjugated and made parts of a huge economic system under German political supremacy and German management. But the peculiar character of Hitler's war did not arise from this vast plan for territorial conquest and subsequent economic administration. What marks out Hitler's war from all previous warfare among civilized peoples is the orgy of moral destruction which was destined from the start to end with the defeat of the destroyer. The central flame of anti-semitic hatred, which was enkindled by Hitler simply to satisfy the German lust for destruction, could not do otherwise than spread a world conflagration in which the original fire-raiser would be consumed. It was an irrational and self-destructive hatred that seized the German people under Hitler's domination.

## II

What does this small people stand for which was accounted hateful and obnoxious to the Nazi rulers of Germany? Or, to put the question in another way, what is there in the Jewish traditional code of morals which induced Hitler to come forward as the protagonist of the German people against the Jews? Before dealing directly with that question let me say something by the way of parenthesis, so as to avoid misunderstanding. It is this :

For the purpose of the present investigations Hitler is important for what he has represented, rather than for his personal character, when he embarked the German people on the policy that brought about the world catastrophe. He was the central figure around which a number of men grouped themselves, from 1920 onwards, in a movement to gain supreme control over the German people. As the movement developed they were aided and abetted and supported financially as well as politically by the industrial capitalists of the Rhineland ; but the initiative did not come from the latter. It came from Hitler as the *condottiere* of a band of evil men who were united together by a common vice, which at the same time linked them in historical solidarity with the men who launched the first world war and were responsible

for the rape-murder atrocities committed in Belgium and elsewhere. In this matter, therefore, the name and personality of Hitler are of historical importance as indicating the psychological roots from which the two world wars sprung and as the embodiment of the nihilistic spirit in which they were conducted.

The Jewish national tradition for thousands of years has been actively opposed to this particular evil ; because it is germinal vice, a virus that poisons the whole life-blood of human existence. Like so many other diseases, the work of the active germ is manifest in specific morbid symptoms that have a limited field of destruction ; but the by-products which accompany these specific symptoms are innumerable and follow ineluctably in the causal chain. Hitherto a policy of hush-hush has been generally adopted by the British press whenever reference is made to vices that spring from sex-perversion. This policy has its justification in the fact that these unsavoury vices do not play a part in public life here. They are a private matter and have never shown a tendency to influence the direction of the nation's affairs. As long as they affect only the relations between private citizens they are treated as moral and statutory offences and Press comment on them is not in the interests of public welfare.

But in Germany it was, and is, utterly different, and that is why at this historical turning open discussion of these evils is imperative. In Germany these unnatural vices became a veritable cult among the ruling classes. In 1891 the well-known German psychiatrist, Krafft-Ebbing, one of the great pioneers in that branch of psycho-pathology, published a book entitled *Psychologia Sexualis* in which he declared that sex perversion in Germany was alarmingly on the increase. Commissioner Hans von Tresckow, who was head of a special branch of the Criminal Police Department in Berlin from 1905 to 1919, has published the following in his memoirs :

“ I can confirm the statement (made by Krafft-Ebbing) that homosexual groups have been steadily on the increase in recent decades, especially in the big cities. At the present time in Berlin there are for certain more than one hundred thousand persons who are addicts of this practice. They are closely banded together and even have their own paper, *Die Freundschaft*, which appears regularly and defends their interests ” (*Von Fuersten and Anderen*

*Sterblichen*, by Hans von Treschow, p. 110. F. Fontane & Co. Berlin. 1922).

In subsequent chapters I shall have occasion to quote from this book at length and give authenticated examples of how the vices mentioned here entered as an active factor in deciding the German policy which led to the first world war.

In its physical aspect sex-perversion is so revolting to the normal mind that the generality of people avoid discussing it or reading about it. But its physical character is only one of the outward and visible signs of an inward evil that expresses itself in innumerable destructive ways. Flouting and spurning the most primary and fundamental of all Nature's laws, in the inevitable logic of its effects it flouts and spurns all those essential virtues of loyalty and truth, love of children and respect for women, kindness and justice to one's neighbour as a fellow-being of equal right and equal natural status (homosexualists form a group apart and often consider themselves superior to normal people, a significant fact which partly explains the Nazi contempt for their fellow-Germans and the doctrine that they are the master class within the master race; breakers of nature's fundamental covenant with man, they have nothing save contempt for the solemn international covenants which they sign and interpret these only in terms of expediency), which form the warp and woof of the social bond that makes human existence possible. It is because of this tendency to disrupt the foundations of the social structure that holds men together—and, by extension, undermining the basis of political good faith between nations—that homosexuality is listed as a grave criminal offence in the legal codes of most nations.

Homosexuality, then, is not a vice that affects the private morals of the individual exclusively. Of course it corrupts personal integrity in the first place, but personal integrity is corrupted in such a way as to make the parties concerned peculiarly liable to be the carriers of other anti-social vices. For one thing, blackmail thrives on this sort of thing; and every accomplice is a possible blackmailer. But although blackmail is a despicable thing, its effect is confined to personal relations and does not directly affect public affairs. What makes sex-perversion particularly dreadful from the view point of national welfare is that it sometimes becomes prevalent among the hereditary

ruling caste. This was notoriously the case in Germany. Bismarck was sacrificed to the intrigues of the homosexualists around the young Kaiser in 1890. The point would not be of importance now and would have no more than a purely historical interest were it not for the fact that the scandalously immoral conditions which prevailed among the ruling caste in Germany during the regime of Kaiser Wilhelm II made the internal political situation so critical that war was chosen as a means of diverting public attention away from the unwholesome spectacle of corruption in high places at home. The Press had turned the limelight on this spectacle and kept it in focus persistently for the seven years preceding the war ; that is to say from 1907 to 1914.

### III

There is a mass of direct historical evidence available to prove what has been said in the foregoing paragraphs. I shall deal with this evidence in due course. One testimony, however, shall be given here which bears directly on the causes that led to the outbreak of war in 1914. The Diary of Count Robert Zedlitz-Truetzschler, Lord Chamberlain at the Court of Kaiser Wilhelm II, has been published in English under the title *Twelve Years at the Imperial German Court* (London, Nisbet & Co. Ltd.). Under the date of November 29, 1908, the Count records the following :

“ Yesterday while hunting at Springe the Crown Prince had a long conversation with General von Moltke, the Chief of the General Staff, about the political situation (the internal political situation, he means) and committed himself to the opinion that only war can clear up the confused situation of the country. General von Moltke told me that he had represented to the Crown Prince that the time for *Cabinet Wars* was over, and that a war which the German people did not desire or understand, and which, therefore, aroused no enthusiasm, would be very dangerous. If the nation once thought that a war had been stirred up for frivolous reasons, *merely with the object of helping the ruling classes out of their perplexities* —(the italics are mine)—it may end with our having to shoot our own subjects.”

It was under those circumstances that the anti-semitic movement began in modern Germany ; it sprang up as a reaction against the Jews, who were the leaders of the crusade denouncing

the moral conditions of the time. When the crusade began Hitler was a young man at a loose end in Vienna. In *Mein Kampf* he has described his reactions to the policy adopted by the Jewish owners and editors of Vienna newspapers in collaborating with the German Jews to expose the scandals that were rampant at Kaiser Wilhelm's Court. Here is what he says :

"To-day it is hard and almost impossible for me to say when the word *Jew* first began to raise any particular thought in my mind. I do not remember even having heard the word at home during my father's lifetime. If this name was mentioned in a derogatory sense I think the old gentleman would just have considered those who used it in this way as being uneducated reactionaries. In school I found no reason to alter the picture of things I had formed at home.

"It was not until I was fourteen or fifteen years old that I frequently ran up against the word *Jew*, partly in connection with political controversies. These references aroused a slight aversion in me, and I could not avoid an uncomfortable feeling which always came over me when I had to listen to religious disputes. But at that time I had no other feeling about the Jewish question. . . . As I thought they were persecuted on account of their faith my aversion on hearing remarks against them grew almost into a feeling of adherence. I did not in the least suspect that there could be such a thing as a systematic anti-semitism.

"Then I came to Vienna . . ." (1907).

He describes his first impressions of the Austrian capital, how the architecture of the public buildings impressed him and how he was chiefly preoccupied with his own personal problems. But the Jews or the Jewish problem were not yet associated with anything unpleasant in his mind.

"In the Jew," he says, "I still saw only a person who was of a different religion and therefore, on grounds of human tolerance, I was against the idea that he should be attacked because he held another faith than ours. And so I considered that the tone adopted by the anti-semitic press in Vienna to be unworthy of the cultural traditions of a great people."

Hitler affirms that he regularly and carefully read the big Vienna newspapers, that he was impressed with the abundance of the information they gave and admired the impartial manner in which they presented the particular problems of the day. But, according to his own account, he was angered and disgusted

by the fulsome flattery they bestowed on the Austrian Emperor and the Habsburg Court. His own admiration went out to Germany and the German Kaiser. He compared the young German Empire with the senile and decrepit Austrian State and felt a sense of pride in the contrast, which was so favourable to the Germans. He looked upon the young Kaiser as the creator of the German Navy, and it made Hitler "very angry", he declares, that constitutional traditions did not permit the Kaiser from joining in the Reichstag debates.

"I was even more disgusted," he continues, "at the way in which the Vienna Press salaamed obsequiously before the meanest steed belonging to the Habsburg royal equipage and went off into wild ecstasies of delight if the nag wagged its tail in response; while at the same time these newspapers adopted a critical attitude in matters that concerned the German Emperor, trying to cloak their enmity by the serious air they gave themselves. But in my eyes that enmity appeared to be poorly cloaked. Naturally they protested they had no intention of interfering in Germany's internal affairs—God forbid! They pretended that by combing a delicate spot in such a friendly way they were fulfilling a duty that devolved upon them by reason of the mutual alliance between the two countries, while at the same time they were carrying out their task as journalists in upholding the cause of truth. Having thus excused themselves about tenderly touching a sore spot, they bored with the finger ruthlessly into the wound.

"*That sort of thing made my blood boil.*"

He now turned to the anti-semitic Press, particularly the *Deutsche Volksblatt*, "which," he says, "treated such subjects more decently. I was not in accord with its sharp anti-semitic tone; but again and again I found that its arguments gave me grounds for serious thought."

Then he tells of the inner struggle that he had with himself, between the ideas of tolerance in which he had been brought up and the anti-semitic tendencies which his experience of Vienna and its Press had awakened in him. From this struggle he emerged a fanatical anti-semite. Henceforth he considered his conduct as responding to the will of God. "In standing guard against the Jews," he says, "I am defending the handiwork of the Lord."

Hitler gives many reasons to explain the origin of his anti-Jewish fanaticism; but there is one reason which he does not

explicitly name, though it is clearly implied, and which was decisive in kindling his wrath against the Jews. What was that reason?

He declares that in his youth he was by no means a friend of the Jews and that at the same time he bore them no enmity. He even admits having felt regret and sympathy for the persecuted Jews of the middle ages. This was an emotional attitude which entered as a factor in the inner struggle with himself which he has described in *Mein Kampf*. Reason, he declares, had made him anti-Jewish, but his emotional bias continued to oppose the conclusions of logical reason. It was only after a long struggle that reason conquered.

Apparently he continued to study the Vienna "world Press", as he calls it, and repeatedly came up against its attacks on Kaiser William II. "The light pin pricks against William II," he says, "showed the persistence of its policy." He closes this part of his biography with the famous description of how he finally became God's champion against the Jews.

According to his own account, then, he took up this stand under the spur of his reactions to the campaign against William II carried on by the Vienna newspapers. He declares that the attack on the German Kaiser and his most intimate friends was conducted, not by "the Jews", but by "Jews". Why was the German Kaiser attacked? And why was it that Jews rather than others should lead the attack?

These two questions can be answered irrefutably by a purely objective setting forth of the facts in the case; but the full force of the argument can be appreciated only when the faculties of instinctive perception and the logical reason are brought into play together, the heart as well as the brain; and when the German-Jewish conflict is presented to the imagination as well as the intellect in its profoundly moral and religious origin.

It is often asked whether the historical description of events can ever disclose their real nature. Whatever be the answer to that question Schiller's statement is true, namely that world history is the world tribunal of justice. And this has the same meaning as the religious concept of *The Last Judgment*. Anyhow, from the most primitive times down to our day mankind has had the habit of appealing to justice for the settlement of its quarrels.

It is in this spirit that I present the following historical evidence,

which will enable each reader to judge for himself whether those who attacked William II at the time Hitler speaks of were in the right or in the wrong. It also establishes the connection between the events of that day and the circumstances under which the second world war was launched.

## CHAPTER III

### MORAL PERVERTS IN POTSDAM

#### I

COMMISSIONER VON TRESCKOW, of the Criminal Department at Police Headquarters in Berlin, writes as follows in his *Memoirs* :

"The Criminal Police Department (*Kriminalpolizei*) had been giving its attention for a long time to the activities of the homosexualists and had collected a wealth of material. Among the criminal files there was a volume of dossiers entitled *Homosexual Blackmailers*. This contained a large number of photographs which had been taken at police headquarters, of those who had been convicted. The Inspector who began this volume, von Meerscheidt-Huellessem, had rendered a social service in doing so. After his death a will was found to which a portfolio was attached containing the names of homosexualists who belonged to the highest social circles. The testator requested that this portfolio should be handed to the Kaiser. The executor, an old friend of the testator, ordered the register to be sent to the Kaiser in a sealed packet accompanied by an explanatory letter. Von Locanus, who was at that time head of the Kaiser's private secretariat, laid the portfolio before His Majesty. The Kaiser did not open it but handed it back and said : 'This is a police affair, send it to the police headquarters.' Had he glanced through the portfolio he would have learned something about the people surrounding his own person that might have forestalled the sensational trials that took place later on, which seriously damaged the prestige of the Crown and did us so much harm abroad.

"The Police President, von Windheim, called me in and showed me the packet, with the contents of which I was already acquainted. As he opened it and took a cursory glance through the portfolio, he said 'Take this and make a note of the information for your own practical guidance.'

"I asked whether it would not be well if he himself tried to arrange an audience with the Kaiser at some time or other and take that opportunity of acquainting His Majesty with the contents of this packet. He hesitated and finally decided not to seek an audience. The pages in von Huellessem's folder were marked with the following headings : Surname. . . . ; Christian Name. . . . ; Profession. . . . ; Place and Date of Birth. . . . ; Town. . . . ; Street. . . . ; Number. . . . ; Daybook. . . . ; Remarks. . . . ;

Under the final heading von Huellessem had written with his own hand an account of how the person in question had shown that he was a homosexualist, with whom he consorted, who had blackmailed him, and other such details. The portfolio had been arranged in alphabetical order and contained several hundred names. All the names that were subsequently mentioned during the unpleasant legal proceedings had been entered here, with brief proof material added.

"One of the worst features of homosexuality is that it gives rise to an enormous amount of male prostitution. Many persons who are perfectly normal find it a lucrative though disgraceful trade. In Berlin there are many centres where homosexualists make the acquaintances of accomplices who will serve their requirements. And there are many cafés and taverns which are frequented almost exclusively by such people. The police are powerless to put down this practice, because they require legal authorization to interfere. My experience is that male prostitution has been steadily increasing for some decades past and cases of blackmail are becoming more numerous accordingly; for a person who goes in for this profession is almost always a blackmailer. The homosexualist who consorts with a member of the male demimonde often has no idea of the risks he runs. The male prostitute almost always succeeds in so compromising the person with whom he has consorted that the latter's ruin is assured. Soon he receives a letter demanding money in shameless terms. If the blackmailer succeeds the first time he will give the screw another turn later, and so on indefinitely. If the receiver takes no notice of the letter he is soon molested on the street or at his residence. The best course in the circumstances would be to notify the police. But the person implicated is generally ashamed to do so and he is afraid to appear as a witness in a police court. Hence most victims of this blackmail refrain from approaching the police and pay the blackmail as long as they are able.

"Count Fritz Hohenau, ranking as Legation Secretary in the diplomatic service, one evening made the acquaintance of a jockey named Assmann on a street in Berlin and drove with him in a closed carriage through the Tiergarten. The jockey was well known to the police as a blackmailer. When the Count said good-bye to his companion he believed that his own identity had remained entirely unknown and so he felt quite safe. But in a short while he received a letter demanding money, threatening to make the affair known to the Count's wife and, if payment were not forthcoming, threatening further to denounce the Count to the Prussian Legation at Dresden where the latter was employed. He paid, and then followed one demand after another from a whole procession of blackmailers, until the Count could no longer appear on the streets in Dresden without being molested. As a result,

he had to drive wherever he wished to go and dared not walk. But his persecutors now began to waylay him at the entrance to the Legation. At last he approached myself in despair. I showed him the volume containing the names and photos of blackmailers, from our criminal file. Among the photographs he recognized that of his principal tormentor. We arrested the latter easily. Assmann and his companions were convicted and sentenced to long periods of imprisonment. Though the proceedings were in camera a reporter came to know about them and wrote a sensational report for his newspaper, giving the name and position of the blackmail victim. The Count resigned from the diplomatic service and went to live in Italy.

"Count Fritz Hohenau's brother was military aide-de-camp to the Kaiser, Commander of Regiment of the Cuirassier Guards and also of a Regiment of the Gardes du Corps. I knew he had the same weakness as his brother but was even more imprudent in his associations. The worst feature of his case was that he took advantage of his position in the regiment to make his subordinates the instruments of his passion. Feeling that one Hohenau scandal had been enough for me, I went to see him in his office at regimental headquarters and warned him. But he pretended to me not to know what I was talking about. He continued his unsavoury conduct until he was formally denounced, tried by a military court and sentenced to imprisonment."

Superintendent von Tresckow goes on to relate many other such cases, among them that of Knesebeck, who was Master of Ceremonies and Usher to the Diplomatic Corps as well as Private Secretary to the Empress. He continues (pp. 122 and 123) :

"During my time as Commissioner at Police Headquarters the regiments quartered in Berlin and Potsdam were demoralized through and through by homosexualists who made a speciality of soldiers as the objects of their passion. This was particularly so in the cavalry regiments. They were being constantly enticed by homosexualists who found the gala uniform attractive, and many fine young fellows from the country were physically and morally corrupted, during their period of service as military conscripts. Also among the officers, especially in the Guards regiments, there were several homosexualists."

This authoritative testimony, fully substantiated by evidence produced in open court during the long series of trials that took place subsequently, throws a lurid light on the conditions prevailing in the higher ranks of the Kaiser's army, as well as among the troops. And it must be remembered that Commissioner

von Tresckow reports only those cases that came under his own official observation within the Berlin police district. We know from other sources that the same pest infected the other garrison towns ; Magdeburg, Koenigsberg, Dresden, Munich, for example. From all these centres came the criminally debauched officers and men who were responsible for the atrocities committed in Belgium and Northern France. These atrocities cannot be explained by attributing them to savage instincts let loose by the atavism of war ; else why were they not perpetrated even by the Germans during the Franco-Prussian war or by the Allied soldiers in the two world wars ? They can be accounted for only as a product of that specific type of debauchery, with its immediate sadistic effects—shown particularly in the brutalization of women—which was rife among the militarist caste in the Kaiser's Germany, and became still more rife among the Nazi hierarchy under Hitler.

## II

The phenomenon assumes a much more alarming significance when we come to view it from the political angle. Hitherto it has been generally viewed as a question of private morals ; but, as a matter of fact, it was at the core of the political situation in Germany and affected not only German destinies but the prosperity and peace of the whole world. That is why the matter is a topical one for public discussion just now.

In his chapter entitled " The Kaiser and the Court Camarilla " Commissioner von Tresckow describes some of the circumstances that led up to the sensational trials which took place during the last few years of world peace, from 1907 to 1914.

" Every monarch," von Tresckow declares, " has the social environment he deserves. When the old Kaiser (William I, grandfather of William II) reigned, those surrounding him at Court were men of honour who took a conscientious view of their duties and did not meddle in politics. They were quite content to be the loyal servants of their master and each confined his activities to his own particular office. The Emperor discussed political matters only with the responsible ministers ; he did not listen to irresponsible advisers. It was natural and understandable that his grandson, on ascending the throne, should cut loose from his predecessor's old court officials. If the new Kaiser collected around him men of character and reliability one could only welcome the change ; but his impulsive nature led him into choosing men for

something in their external manners which appealed to him. And thus it came about that he was soon surrounded by a group of homosexuals; because these people, as I have already explained, had cultivated a flair for sociability and subserviency. The Kaiser himself did not suspect that those in his immediate entourage were addicted to unnatural habits which utterly unfitted them to enter those circles immediately surrounding a monarch. They pleased him and he fully trusted them, without knowing that this trust was often shamefully abused.

"He allowed himself to be led by antipathies and sympathies and could not bring himself to entrust with official duties those who were personally unsympathetic to him; though in every point of view, in ability as well as character, they were eminently suited for these offices. The homosexuals clung to one another like burdocks and not one of them kept a secret from the other. Thus they formed a kind of fence around the Kaiser, making a free outlook difficult for him. They sought to keep everything away which might spoil his humour and they took pains to see that only persons of their own ilk should be allowed into the intimate circle that surrounded the monarch. When anyone is constantly surrounded by people who indiscriminately admire what he says and does and find everything faultless, he will finally fall into the delusion of believing that he is an authority in all branches of human life and the end will be that he can no longer bear contradiction.

"It must necessarily cause some surprise that the Kaiser did not see through the kind of people that surrounded him. In my opinion this failure was due, on the one hand, to the fact that he was woefully lacking in a knowledge of men and, on the other hand, to the fact that the homosexuals were supreme in the art of dissimulation. People who have to practice a technique of false pretences throughout their whole lives, so as not to arouse suspicion, naturally attain to a high pitch of perfection in hypocrisy. From this point of view one can honestly pity them, because they practise dissimulation from necessity rather than from pleasure. I have often spoken about that phase of their conduct with decent homosexuals—there are such men—and they have told me how it pains them that in their private family circles and in their relations with friends and colleagues they must always remember the interests of their own clique lest they should give a companion away. It is therefore natural that they should cling together and mutually defend each other.

"In his periodical, *The Community of Unusual People*, Adolf Brandt expresses this sense of solidarity with the pathetic words: 'May these pages assure everyone that love for our friends is for us the highest and holiest thing on this earth; their protection our religion, their freedom our strength, their honour our fatherland!'"

This peculiar German conception of honour is re-echoed in the motto of Himmler's Gestapo—*Meine Ehre ist meine Treue*, My Honour is My Loyalty ; that is to say, loyalty to the clique stands above all loyalty to the nation or people.

Von Tresckow continues :

"From these maxims laid down by Brandt, who was an enthusiast for homosexuality, and who never awakened in me anything more than a pathological interest—though he was an absolutely honest man and had the courage to speak out—I think there is only one conclusion to be drawn ; namely, that it is not the sense of duty towards one's fellow-men or the nation that forms the rule of conduct for homosexuals ; but in every turn of life and in all their striving they think only of the good or harm they may do to their own clique of friends.

"Imagine the members of such a clique as the daily companions of a monarch and one can readily understand the danger such a thing involves not only for the monarch himself but also for the welfare of the country he governs. *Die Welt am Montag* (a popular Berlin daily) wrote an article entitled 'The Camarilla of Perverts,' in the course of which the following statements were made ; 'There is proof that in Liebenberg (the country estate of Prince Eulenburg, the leader of the homosexual group surrounding the Kaiser) an intrigue was set afoot against responsible statesmen and it can justly be said that this was done by a camarilla in the entourage of the Monarch. This terminology has no further implication than to say that around a Ruler a Court clique has been formed which conducts a campaign against responsible statesmen and endeavours to induce the Sovereign to do its bidding.'

"I cannot deny the truth of this assertion, though made by an opposition paper with which I have little sympathy ; for the existence of this Court camarilla has been admitted by the Imperial Chancellor, Prince von Buelow, who has often had reason to feel its influence. I have that information from the most reliable source. It was on the occasion of a hunting party held at Liebenberg, Prince Eulenburg's Schloss, and attended by the Kaiser, that the dismissal of the Imperial Chancellor, Count Caprivi (who succeeded Bismarck), was decided upon, without any intimation being given to the Government in Berlin. Such an important business as the dismissal of the Imperial Chancellor was transacted over coffee and cigars after dinner.

"I shall mention and describe only a few persons belonging to this clique which was called *The Kaiser's Round Table*, confining my remarks to those whose names came before the public during the sensational trials, and who were in that way so compromised that to mention them here can do no further harm to their

reputations. All the others, who were more fortunate, will be allowed the benefit of a charitable silence.

"The most outstanding member of the clique, indeed I may call him its leader, was Prince Eulenburg—Hertefeld, Count of Sandel, Knight of the High Order of the Black Eagle, and of ambassadorial rank in the diplomatic service. For many years he was the Kaiser's favourite and exercised an influence over the Sovereign which in political and court circles was considered very strong. His status as the Kaiser's friend was so important that he refused many high offices of state, so as not to lose the chance of being constantly in attendance on the Kaiser and in conversation with him. He was the most sociable companion I have ever known. Moreover, he was a musical devotee and had undoubted talent in that direction. He composed a number of sentimental songs which were sung a good deal in his time.

"Unfortunately he was crafty and intriguing, besides being jealous of and antagonistic to any person whom he looked upon as a possible rival as the Kaiser's favourite. He favoured and pushed his own creatures into positions where they could be of use to him.

"He did not hesitate to invent and circulate the most scandalous lies about decent men who were trusted by the Kaiser, with a view to making it impossible for them to hold their positions. One of these was Count Dohna-Schoblitten, who wrote a letter to Eulenburg: 'You are such a liar that I am conscience-stricken at the thought of having introduced you into the company of our beloved and revered Kaiser, King and Lord'. The letter was published on the occasion of the trial. Commenting on it, the *Vorwaerts* wrote: 'Eulenburg continued to enjoy the favour of the Kaiser and exercised a far-reaching influence on the policy of the German Empire. The substantiated complaints made against this scoundrel remained unheeded and did not serve to hinder him from doing harm!'

Prince Eulenburg's most intimate friend was Count Kuno Moltke, Commander of the Berlin garrison, von Tresckow goes on to relate. The Count's wife divorced him and he did not contradict her evidence in court. After mentioning von Hohenau and Knesebeck again, the Commissioner comes to the case of Count Edgard Wedel, Master of Ceremonies and Chamberlain, who had his apartments on the parterre floor of the palace and among all the Court officials had the name of being the most expert intriguer.

"I came to know him", says von Tresckow, "when he was being hard pressed by a blackmailer. He made no secret of his homosexuality and I often had to warn him that he was running the

risk of falling into the clutches of the law, in which case I could not protect him. He used to powder and paint, wore lace frills and did crochet-knitting like a lady. He bestowed unlimited adulation on the Kaiser, finding everything about Monarch great and superb. He called the Kaiser the genius who created the German Fleet, etc. But after the trials, in which he was a witness and which led to his dismissal and deprivation of all his decorations, Wedel's glowing love for the Kaiser turned into savage hatred".

### III

These are only a few of the prominent figures, sketched by von Tresckow, that held the foreground in the social and political picture of Germany as it was on the eve of the first world war. On reading his book and many others dealing with that period, such as Maximilian Harden's *Koepfe*, in three large volumes, or in going through the contemporary newspaper files, one has the sensation of hearing a re-echo of the charges made against the Knights Templars at the macabre trials held in the middle ages when Philip the Fair stamped out the evil from France. The outspoken German police commissioner describes his personal reaction to the events which he had to deal with professionally.

"The trials which took place during the first decade of our century", he says, "proved with shocking clarity that large sections of our nation were no longer in a morally healthy condition. In the very highest social circles there was a veritable orgy of scandal-mongering, tale-bearing and denunciations that must have made every honest patriot anxious about the future of his country.

"In the midst of the moral filth I had to encounter daily in Berlin it was often difficult for me to be an optimist and retain my faith in humanity. When absent from Berlin, in the country or in the small towns, I was able to breathe the normal atmosphere again and to enjoy the company of simple unsophisticated people. While mixing up with foresters and wood-cutters I learned once again to respect human nature and believe in the good that is in every human soul. But unfortunately my holidays were short and I was overwhelmed with work every day in my office. I was appointed Chairman of the Central Committee for Combatting the White Slave Traffic. A further extension was added to my activities when I was charged with the task of combating the circulation of pornographic literature, lewd pictures, obscene writing on walls, etc. Besides, I had to attend the courts as official witness in all these cases. But the heaviest work laid on my shoulders

was the task of appearing daily at court during the sensational trials that followed."

The state of affairs briefly sketched in this chapter could not possibly last. The Kaiser had been approached again and again. He was implored to clean out the Augean stables at Potsdam and in the Army. But he refused either to believe or act. Bismarck was dismissed in 1890. Political and personal motives had induced the young Kaiser to get rid of the man who had brought about German unity and founded the German Empire. One of the most powerful forces that launched the Kaiser on a political career which historians afterwards called "The Imperial Rake's Progress" had its origin in a series of intrigues set afoot by the Court camarilla in Potsdam. The Iron Chancellor knew who were the chief organizers of the personal conspiracy against him ; but there are no historical grounds for believing that he was then aware of the scandals connected with the private lives of the ringleaders. During the first few years of his retirement he seems to have realized that there was something morally wrong in the whole social background of Potsdam and that the poison was extending to the political and military sphere. It was most probably with this thought in mind that he asked Maximilian Harden to visit him in 1892.

On the occasion of the visit Bismarck forecast for Harden what he believed to be the disastrous consequences that were bound to follow from the Kaiser's habit of deciding matters of national policy on the spur of the moment, without consulting responsible ministers of state, acting under personal impulse and in response to the suggestions of busybodies in his immediate social entourage. It is to this visit that we are to date the original inspiration of Harden's crusade against the Potsdam clique. The crusade culminated in the sensational trials of 1907-8, which aroused a public clamour that continued for five years and was quelled for the time being by the declaration of war in 1914.

Maximilian Harden was the most influential political journalist in Germany at that time. He was often accused of being too intransigent, but everyone knew that he was incorruptible. This quality must be assessed in conjunction with the general level of integrity in German journalism during that particular period. Many newspapers were directly controlled by the financial and economic interests backing the policy of the young

Kaiser, immense sums were being spent on imperialist propaganda and well-known writers were directly in the pay of the militarist propagandists. Generally speaking, the daily Press showed no desire to take the initiative in discussing, even in the most objective terms, the personal policy of the young Allhighest, which had now become the national policy. Among the influential journalists of the time Harden was the only one who had courage enough to take a public stand on a moral principle which affected at the same time the political welfare of the country. In taking this stand, however, he had the backing of the Prince von Buelow, the Imperial Chancellor at that time. Von Buelow was seriously perturbed about the political influence exercised on the Kaiser by the clique of moral perverts surrounding him at Potsdam. The Chancellor supplied Harden with documentary evidence of that influence.

*Note.*—My contention, that Harden's campaign against the Potsdam perverts gave rise to an anti-semitic reaction that subsequently developed into the colossal persecution of the Jews with which we are now familiar, is corroborated by George Sylvester Viereck in his book, *The Kaiser on Trial* (published by Duckworth, London). Perhaps it should be pointed out incidentally that Viereck was of Hohenzollern stock and was a cousin of the Kaiser, in whose defence he wrote the book. He spent some time with the Kaiser in exile at Doorn and was, he says, on intimate terms with Wilhelm II who confided to him much information that he had given to no other person. In chapter VI, Viereck states :

"*Phili's* loss was not the only shock to the Kaiser. It was followed by a flare-up of hatred and abuse in every part of the empire. An army of Philistines, petty-bourgeois preachers, fools and vindictive foes triumphed over William II. They thundered denunciations of the guileless monarch who had ventured to seek a society of æsthetes instead of confining himself to uninspiring Ministers of State and pedantic privy councillors.

"Harden was now determined to overthrow with his pen William II and the *Camarilla*. But mightier forces than Harden's pen were needed to accomplish his purpose. Emperor and empire withstood his attack. He only succeeded in bespattering his country's flag and preparing the vendetta against the Jews after the fall of the empire.

"But he also succeeded in undermining the confidence of the Germans in their leaders. The full effect of his campaign appeared in November 1918 (when the Germans capitulated to the Entente) and in April 1933 (that is to say, when Hitler gave orders for the boycott of the Jews and officially declared a war of extermination against the whole Jewish race)."

## CHAPTER IV

### THE SODOMITE TRIALS

#### I

MAXIMILIAN HARDEN was of Jewish descent. The family originally came from a Polish province which had been annexed to Prussia towards the end of the eighteenth century. Max's parents settled down in Berlin, where they embraced the Christian faith and were baptized. His brother became Mayor of Posen, a position not easy for a non-German to obtain in those days. Subsequently this brother was appointed chairman of one of the big banks in Berlin. Maximilian Harden himself was at first an actor as well as dramatic and literary critic. He had a picturesque and trenchant style, sometimes resembling that of Carlyle, avoiding the tortuous and involved syntax so much in vogue with German writers. In 1892 he founded a weekly periodical entitled *Die Zukunft* (The Future). At first the paper championed the cause of the Social-Democrats ; but Harden broke with the Party on a question of policy and resigned his membership. Thenceforth he declared himself politically independent. His paper often took up a national attitude on questions of foreign policy, though it always opposed the rampant imperialism of Wilhelm II and his supporters. Harden criticized Prussian officialdom persistently.

Such was the man whom Bismarck consulted and took into his confidence. He chose Harden not merely because he was the leading and most fearless journalist of the time and enjoyed the confidence of the public, but the ex-Chancellor had also to take into account the fact that the daily Press, with few exceptions, would not have dared to show up the Kaiser's policy in an adverse light. The same considerations weighed with Chancellor von Buelow when the latter approached Harden at a later date. The final stimulus that impelled von Buelow to take this course was the knowledge that the Potsdam clique were plotting against himself, with a view to bringing about his dismissal.

One of the indirect and despicable moves that they staged against von Buelow was inspired by the idea of tarring him with

their own brush. Adolf Brandt, formerly a school teacher and now editor of the official homosexualist organ of *The Community of Unusual People*, accused the Chancellor of unnatural relations with his male secretary, Schaefer, assuring the readers of the paper that he was in possession of irrefutable documentary evidence to prove the charge. Prince von Buelow brought the matter officially to the notice of the police authorities, who charged Brandt with criminal libel. It turned out that Brandt had acted honestly according to his lights, his instigator being Count Guenther von der Schulenburg who assured Brandt that he held the evidence: von Schulenburg was well known as a political intriguer. Having no evidence whatsoever and fearing to face the court as Brandt's star witness, he fled the country and went into hiding abroad. Brandt was found guilty and was sentenced to imprisonment for a period of eighteen months. Though there was no need to protest his innocence, Brandt having confessed in court that he possessed no evidence whatsoever and that he had acted on the word of von Schulenburg, the Chancellor took the occasion to make a public protest against the practice of unnatural habits which was then rife in Germany. He did not mince words, but condemned every form of sexual immorality as eventually undermining the national well-being not only in social but also in political life. It is interesting to note here that during the trial a letter from Schulenburg was produced in which the following occurred: "His Majesty is still constantly surrounded by the Warm Brethren (pet term among the homosexualists). Though he does not hold with their penchant as such, he is all the more in the hands of such people, and has become so spoiled that he can no longer listen to the truth."

Among my authorities for saying that the Chancellor had been partly responsible for initiating the Harden crusade, I may quote the following from Police Commissioner von Tresckow (*ibid.* p. 190):

"5/8/07. Maltzahn took me into his studio after tea and asked me for information about happenings in Berlin. I did not tell him much but learned from him that in Court circles people believed that the Harden crusade against Eulenburg had been undertaken at von Buelow's instigation, or at least with his sanction. This accorded with my own observations and experiences; for a couple of years ago von Buelow had approached myself and asked me for proof material against Eulenburg."

That Harden was well furnished with documents to substantiate his charges is corroborated by another entry in von Tresckow's diary under date 6/5/07 :

" The Police President von Borries is taking the cure at Kessingen. His deputy, Geheimrat Friedheim, called me in and told me that on the previous evening he was suddenly commanded to call on the Kaiser, who received him in the presence of Generals Plessen and Huelsen. The Kaiser first asked if he had read the last article by Harden in the *Zukunft* and what he had to say to the indirect but clear attack on the homosexualist tendencies of Prince Eulenburg, Count Hohenau and General Kuno Moltke. The Kaiser then added : '*Harden is a damned scoundrel but he wouldn't dare to make the attack if he hadn't a wealth of material in hand.*' "

## II

On December 8, 1906, Harden published his first article attacking the Camarilla. He mentioned the names of Prince Eulenburg and General Kuno von Moltke, a distant cousin of the chief of the General Staff. Harden made it quite clear that he was not interested in their temperamental deviations as a matter of private and personal morals, but because men of Eulenburg's type, in close and constant contact with the Sovereign, constituted a danger to the State and to the policy of the Emperor. Harden declared that as soon as these people gave open proof that they had ceased to interfere in matters of State policy no further revelations would be forthcoming on his part. Eulenburg took the hint and cleared off to Italy, having sent a message to Harden at the same time to say that he would stay away from the Court permanently.

But after a few months he was back in Potsdam, where the Kaiser decorated him with the Order of the Black Eagle, giving the accolade with a particularly enthusiastic flourish and showing unmistakable signs of affection towards his favourite. It is only fair to add here that at this time the Kaiser knew nothing of the articles that had appeared in the *Zukunft*.

Harden returned to the attack. Article after article appeared in the *Zukunft*, denouncing the Camarilla and implicating some of the most prominent personalities in the army and diplomatic service, including foreign diplomats resident in Germany. Encouraged by the strong stand that Harden took and having

confidential information that he held a mass of evidence supplied him not only by the Chancellor and the Foreign Office but also by some of the army chiefs, the daily papers gave wide publicity to the *Zukunft* articles. In his book, *The Berlin Court under William II* (Cassell & Co., London, 1915), Count Axel von Schwering gives the following account of the public reaction :

“ It is not easy to give details of this terrible affair ; it can only be sketched superficially. It had been an open secret for some time that certain practices had gained ground in the smartest regiments of the Guards du Corps ; the eldest son and heir of a former favourite of the old Emperor had to leave Berlin hurriedly, owing to some revelations made by a soldier of his squadron. Thanks to the high position of his father, the officer was allowed to take refuge in Russia. Later on a member of one of the embassies was discovered during a police raid in a most suspicious situation, together with some officers in a small apartment hired for the purpose. There again the story was hushed up and the individual left the German capital within a few hours of the catastrophe.

“ At last, however, it became impossible for the military authorities to shut their eyes to the doings of certain high officials, and finally the Minister of War had to present a report on the matter to the Emperor, and to ask the latter for orders.

“ William II became furious after the first moments of consternation that followed upon the cruel revelations. He instantly gave orders that the matter should be sifted to its very depths. Regardless of the consequences, he declared his intention of allowing the law of the land to mete out to the culprits such punishment as it considered necessary. A commission was appointed which had to present its report to the Emperor before giving it any publicity.

“ Fearful things came to light, and facts were revealed which destroyed the honour of more than one noble family. Some of the most intimate friends of the Emperor found themselves involved in these revelations.

“ The scandal reached unheard-of proportions. Men with high titles were ignominiously dismissed from the service, and had to go and hide their shame abroad, notwithstanding the urgent efforts that were made to save them.”

Prince Eulenburg, who was always addressed by the Kaiser as “ Phili ” and was the most intimate friend in the entourage of the Allhighiest, tried to brazen out the matter. He sued Harden for criminal libel. The journalist produced two of Eulenburg’s accomplices, a pair of fishermen from the Starnberger See where the mad homosexualist King Ludwig—friend also of Prince Eulenburg—had drowned himself a few years previously.

Immediately after that catastrophe, by the way, Prince Eulenburg wrote to his friend Farenheid, declaring himself broken-hearted over the King's tragic end, so much so that he had to retire to his Schloss in Liebenberg to recover from the shock. He visited the place later, and was rowed by his favourite fisherman to the scene of the disaster.

Two fishermen were now brought face to face with the Prince in Court. Eulenburg swore solemnly that he had had no untoward relations with them; but evidence was produced which corroborated the testimony of the fishermen and plunged the Prince into further disgrace through revelations of immoral practices also with other accomplices. The Crown Prosecutor broke off the case against Harden and had Eulenburg arrested on charges of perjury and repeated offences against paragraph 175 of the German Penal Code, which makes the practice of homosexuality a criminal offence.

Prince Eulenburg was over sixty years of age at that time. Count Axel von Schwering, who was present, describes the scene in court (*ibid.* p. 240) :

"The trial of Prince Eulenburg took place in Berlin, and the excitement which it created is quite indescribable. To see in the criminal dock a former trusted friend of the Sovereign was shaking the whole of Berlin society. The conduct of the Emperor was generally blamed, it being felt that there was a lack of generosity in his conduct toward his former friend and companion. He would have been amply punished by the consciousness that he had been found out.

"When he appeared in court on that sad morning every one of the spectators was moved to pity at the dreary spectacle. The tall, energetic man, whom all had admired in his gold-laced uniform at some great Court function, had changed into a complete physical and moral wreck, on whom it was heart-rending to look as he was carried into the vast hall by four prison warders who took up their places next to him.

"It became evident that Prince Eulenburg's strength would never allow him to go through the ordeal of the trial, with its attendant tortures. It was adjourned *sine die* and has never been revived since its collapse after the first few days of the hearing."

That is the account given by a sympathiser. The trial did not really "collapse". What happened was this :

"Phili", being an expert in self-dramatization, feigned illness and had himself brought into court on a stretcher, attended by

a physician. This was done, not merely to appeal to the sympathies of the jury, the bench and the audience of high society people that crammed the court ; it was also an essential part of the evidence for the defence. Through the questions asked at the preliminary examination, an investigation made by the magistrate who prepared the case for the State Prosecutor—this custom is entirely unknown in the British judicial procedure, though in vogue in European countries—Eulenburg knew that the prosecution had incontrovertible evidence against him to show that he had been for years in the habit of sharing the same hotel bedroom and sometimes even the same bed with male companions whom he had picked up casually and who were of a much lower social standing—the fishermen of Starnberg, for example—than the Prince himself. His defence was, that owing to heart trouble, he couldn't sleep alone. Hence he had to keep up the pretence in court. "The Prince lay on his stretcher-bed, almost hidden beneath the clothes. He appeared to take no interest in the proceedings going on around him," says Police Commissioner von Tresckow, who was one of the witnesses (*ibid.* p. 205). He was brought from the Charité Hospital to the court each day. Then the court had to come to the Hospital, "Phili" being allegedly too ill to be moved. In the doctors' conference room the court sittings were now held ; but the "patient" grew steadily worse and the trial was adjourned, permission being given for Eulenburg to be removed to his country Schloss at Liebenberg, to await recovery and resumption of the trial. A medical commission was sent there from time to time, but reported that the Prince was still too ill to attend court or have the court brought to him. Then the war came as a final reprieve for Phili, who lived on in comfort and plenty at his Schloss, also in the best of health. He did not die until 1921, at the age of seventy-five.

The opera bouffe enacted at the Eulenburg trial is rather piquantly described in the following letters written to the Italian Military Attaché at that time in Berlin, G. Di Robilant, K.C.B., G.C.M.G. by Princess Marie Radziwill (published by John Murray, London) :

" MANKIEWICZE,

" 25th May 1908.

" The papers here say that the letters seized at the house of Prince Eulenburg compromise people in the very highest places at

Court ; French papers don't mention it.<sup>1</sup> Nevertheless I tremble to think of what may be forthcoming at any moment.

"Harden is receiving numerous letters signed by leading people threatening him with death if he goes on with his campaign against the Emperor."

"KLEINITZ,

"*9th June 1908.*

"... Besides, the German newspapers unnerved by Reval exhibit a continually increasing excitement. It is possible that this martial language is to ring the changes on the Eulenburg affair which is to be settled next week and which is upsetting the Emperor very much."

"KLEINITZ,

"*4th July 1908.*

"The Emperor is still at Kiel where I hope he is finding the requisite distraction from his severe cares. The Eulenburg case has been in full swing since Monday last. His Majesty's anxiety must be very great, but everything is being kept so quiet this time that up till now one knows nothing. Eulenburg continues to play the sick man, being brought to the court in a chaise-longue, and he wears blue spectacles to conceal himself from the glances of the judges. They say the trial will last a fortnight."

"KLEINITZ,

"*8th July 1908.*

"The Eulenburg trial is still the predominant pre-occupation of the moment, but everything is so secret one begins to believe that in high places they have very private reasons why the Public shouldn't know what is happening. General von Schaeffer, my neighbour, has told me that Prince Eulenburg had a younger brother who was under his orders and who had the same vice as his elder brother, which was why he was kicked out of the army ten years ago. The General cannot understand why Prince Eulenburg hasn't already committed suicide . . . 'It's the only thing to do instead of pretending to be ill, feeding himself on morphia, and trying to make himself interesting. The public aren't deceived and see through this comedian.' It appears they have found further counts against Moltke and that the latter hasn't finished with them yet."

"KLEINITZ,

"*12th-16th July 1908.*

"What is happening in Berlin is pitiable. Here is an extract from a letter which might interest you. 'Everybody is asking who is responsible for the indiscretion of the publicity in connection with Prince Dohna's letter. It must have been discovered amongst

<sup>1</sup> As a matter of fact, the reports of the scandal were purposely suppressed in France because of Lecomte's position in the Diplomatic Service.—IGRA.

the papers confiscated at Liebenberg and is difficult to believe that one of the judges could have taken a copy. Indescribable books were also found there with Count Richard Wedel's name written on them in Prince Eulenburg's hand. Wedel declares he never possessed these books. To the President's question how could Eulenburg explain this fact, the Prince replied as Wedel wasn't married he had written this name in the books because that compromised him less. This incident made a visible impression on the jury.'

"It appears more and more as though Prince Eulenburg were irredeemable and all these horrors throw a very unfortunate light on the Berlin Court. All that one could do would be to change the personnel and create a new atmosphere. And this ought to be effected as soon as possible. To continue: 'Eulenburg maintains that all the dirty rumours which have been spread about him originate from the Catholics in Munich because they can't forgive him for being German and a Protestant . . .'"

"KLEINITZ,

"20th July 1908.

"The Eulenburg trial has had to be interrupted on account of the Prince's health. The doctors declared that he would break down if matters were proceeded with . . . But if the prince were really as bad as is reported he ought to be dead by now. This is all part of the comedy in which Eulenburg must be a past master. I consider it as a good thing the Emperor is away out of the country during such a filthy trial which does no credit to him who chose the Prince for an intimate friend . . ."

"KLEINITZ,

"4th August 1908.

"Lanken who came here yesterday from Günthersdorf to pay me a visit said to me: 'I didn't wish to believe you two years ago . . . I must say you've been more foresighted than I.' The affair of Prince Eulenburg and the state of the finances are the things which most pre-occupy him and he's not wrong. The former reveals a moral evil which is devouring the Nation and the latter is an awful scourge, especially as the courage is lacking to do what is necessary to stop it. Radical cure won't be brought about by only superficial means."

"TRACHENBERG,

"29th May 1909.

". . . Eulenburg has gone off on the quiet for baths at Gastein. Although he ought to have asked permission from the court, his trial being only postponed, he hasn't done so and now he's out of the country.

"I doubt very much if he'll return and this all created a very bad impression."

" KLEINITZ,

" 15th June 1909.

" The newspapers are full of the Eulenburg affair. He had to leave Gastein because the court had him watched there and they all say that proceedings are about to begin again. It's terrible and I wish people wouldn't go on talking about it."

" KLEINITZ,

" 25th-29th June 1909.

" . . . As for Prince Eulenburg his cure at Gastein has done him a lot of harm. The court hasn't been able to do other than resume proceedings. This time they will be in camera, which is at least something to be thankful for. It is expected that he'll be acquitted. Anything is possible these days . . ."

" KLEINITZ,

" 8th July 1909.

" I see in the Berlin papers proceedings against Prince Eulenburg are to begin again to-morrow, but that the Prince has had recourse to his old comedy and he declares he's not only ill but dying."

During all these dramatic happenings, from the attacks in the Press to the court trials, Phil's friend, the Allhighest, was also playing a characteristic rôle. Chancellor von Buelow describes in his *Memoirs* (vol. ii. pp. 296-298) some of the antics of the imperial performer :

" On 9th November 1907, the Imperial couple were to start on their visit to England. The ancients believed that when peril and ill-success threatened the projects of a mortal the gods gave signs and portents in advance : eagles would fly left instead of right, the sacred fowls refuse their food, etc. From the classic point of view this Imperial visit started inauspiciously. All the preparations had been made when suddenly the Emperor telephoned to tell me that he had met with an accident. A sudden fit of giddiness had caused him to lie down on a sofa ; there he had fainted, and rolled off his sofa on to the floor. ' My head hit the ground so hard that my wife was alarmed by the noise, and came rushing in to me, quite terrified.' At present, His Majesty added, he felt too ill to think of undertaking the exhausting journey to England, and had wired King Edward to that effect. A few minutes later the Marshal of the Court, Count August Eulenburg (Phil's cousin), arrived from the Empress to tell me that, after all, the accident had not really been so serious. The fainting fit and the bumping of the head against the floor had happened in

His Majesty's fancy. Imploring me to preserve the strictest confidences, Count Eulenburg next confided the real meaning of the incident. The Emperor, in view of Harden's campaign in the *Zukunft* against Philip Eulenburg, Count Kuno Moltke, and others of his intimate friends, and the threat of an impending trial, had felt it would be too painful to go to England. In a few hours the English Ambassador came to see me in a state of agitation. He had received an urgent telegram from King Edward, sending him word that the Emperor was abandoning his English visit. So sudden and enigmatic a decision would be sure to entail the most serious political consequences, and could have no favourable effect on future Anglo-German relations, which of late had very happily improved. King Edward asked an immediate explanation of this mysterious *volte-face* of his nephew.

"I promised the Ambassador to confer with the Emperor at once. He agreed that that was the right course, and added: 'The worst of it is that about an hour ago I was in the Tiergarten, and met the Emperor, who is alleged to be so seriously ill, galloping down the Central Avenue, in very good spirits, surrounded by a troop of aides-de-camp.'

"I wrote off at once a most serious letter to His Majesty in which, not only for myself but to pacify the English Ambassador, I begged him to explain his conduct. It was, I urged, a matter of our relationship with England. An hour or two later the Emperor sent me an invitation to spend the evening with him at the theatre, or, if I were too busy for that, to present myself in the drawing-room behind the Royal Box and talk things over during the long interval. I found him very brisk and unembarrassed: his really was an exceptionally mercurial nature! He declared that his indisposition had quite passed off: he had been able to take a refreshing gallop and had eaten a hearty meal, so that now he felt himself perfectly fit again—ready for anything—to go anywhere I chose to send him in the interests of our Foreign Policy. I was therefore able, that same night, to inform my old friend Lascelles that His Imperial Majesty had recovered, and felt himself sufficiently in health to undertake the English visit.

"On 10th November the Imperial couple arrived in London. On the 12th the great banquet at Windsor took place. King Edward could not quite resist the pleasure of putting into his speech the somewhat malicious statement that he had feared that, at the last minute, the Emperor's sudden indisposition might prevent this visit to which they had looked forward for so long. 'Happily Your Majesties seem now in such splendid health that I have every reason to hope that Your Majesties' stay in England can only be of benefit to you both.'

"The Imperial visit had therefore passed off smoothly enough and had given an opportunity for expressing the genuine desire

for peace of the great majorities of the German and British peoples. But I was much less pleased when I learned of the mood and sayings of the Emperor during his stay at Highcliffe in the Isle of Wight, the beautifully situated home of Colonel Stuart-Wortley.

"While the Emperor was staying at Highcliffe, Spahn, the Centre Party Leader, put several questions in the Reichstag on the revelations in the Moltke-Harden libel action which had brought to light offences against morality reminiscent of heathen Rome. He was highly indignant that two especially guilty officers, Count Lynar and Count Hohenau, should have been pensioned off and put on the retired list. Nevertheless he thanked the Emperor and the Crown Prince for having intervened so swiftly. I answered that the offences against morality revealed by the Moltke-Harden case had filled me too with disgust and shame, but that I must protest against any suggestion that the German army—the German people—were rotten at heart.

"Extracts from this speech had been telegraphed in the usual manner to foreign countries, and therefore, of course to England also. When, during dinner at Highcliffe, the Emperor, amidst his German entourage read the Reuter report of it, his excitement and indignation knew no bounds. It was unheard of, His Majesty declared, that the Moltke case should even have been touched on by me in the Reichstag. I ought to have forbidden any public mention of the matter. There ought to have been no suggestion of any kind in parliament, of camarillas or court intrigues. The Court ought not to have been mentioned at all. In this sense the Kaiser drafted a sharp telegram to me, conceived to the above effect, and which he read aloud to his fellow-guests. All remained silent. Metternich alone observed to His Majesty that if I were to receive so rude a telegram I should in all probability resign, and that the Imperial Chancellor was most certainly doing his Sovereign greater service by publicly defending him in the Reichstag than by preserving an embarrassed silence in the midst of events which had become common talk. The Emperor protested hotly, enlarging on his favourite theme that a Minister had no right to resign; his business was to wait until his resignation was demanded. But while he was arguing the point he gradually crumpled up the telegraph-form on which his angry effusion had been written, and when at last this masterpiece was reduced to a little ball, he flung it away into the corner with the exclamation: 'Oh, all right!' My poor master, even after the widest deviations, for long possessed the power of returning to the paths of common sense.

"But far worse than these incidents, *intra muros*, and in the privacy of an intimate German circle, were the conversations which William II held at Highcliffe with numerous English fellow-guests and visitors, conversations of which I had had no inkling till they were given to the public in the famous *Daily Telegraph* article."

In his speech before the Reichstag, von Buelow protested against the suggestion that the German Army and people were "rotten at heart", and declared: "The state of the Imperial German Army has nothing in it to warrant comparison with Imperial Rome in its decadence." The police records and military records of the time show that the Chancellor's defence of the German Army did not correspond to the actual truth. There was much in the Imperial German Army to warrant comparison with Imperial Rome in its decadence. Under date 3/7/07—that is to say, almost exactly four months before the Chancellor spoke—Police Commissioner von Tresckow made the following entry in his diary (*ibid.* pp. 185-186):

"The Commanders of the Berlin and Potsdam Guards Regiments come to me almost every day to ask my advice as to what they can do to combat the pederasty which has become prevalent among the soldiers of their regiments. Through the Police President I had already sent a written communication to the headquarters of the military governor of Berlin, stating that complaints had been made against the unabashed conduct of the soldiers especially in the Zelte neighbourhood and other parts of the Tiergarten. In these places the soldiers behaved like prostitutes. They directly offered themselves to the homosexuals, who mostly belonged to the cultured classes. A short while previously it happened that even the Minister of the Interior, von Bethmann (afterwards Chancellor, and author of the famous 'scrap of paper' slogan) was accosted in this way while taking a chance stroll in that neighbourhood. When he informed me of this I sent (plain clothes) police to patrol that district and keep it under observation. My men reported that the goings-on were absolutely scandalous. In the written message I sent to the Berlin military headquarters I gave a frank and truthful description of the scandalous conditions; and the Military Governor handed the message to the G.O.C. General von Kessel, the G.O.C., asked me to come and discuss the matter with him. I took the opportunity of stating my opinion that something could be done only if the heads of the various companies and squadrons would administer corrective punishment and exercise strict supervision over the men. I then proposed the creation of a system of patrols in which members of the criminal police and the older N.C.O.'s would collaborate. This suggestion was accepted."

It may be added here that General Kuno von Moltke, who was divorced from his wife on grounds of homosexuality and mentioned by Harden in the first *Zukunft* article, had been Commandant of ~~lismitted from the~~

army by the Kaiser, following the Harden revelations. Moreover, General von Kessel was a witness in the Moltke-Harden Trial and swore that he had never heard any of the rumours against Moltke. Commenting on this, von Tresckow writes :

"Yet some weeks previously he himself had reported these matters to police headquarters and, through his Chief-of-Staff, von Schickfuss, had described the case (of von Moltke) in detail. Old Geheimrat Friedheim, whom I met by chance in the corridor at Police Headquarters, called out to me in a tone of the highest indignation : 'What do you say to the testimony given by General von K ? He has sworn something quite false.' I couldn't conceal my astonishment at the want of *savoir faire* displayed by a soldier of such high rank. If he found the question put by the presiding magistrate a rather awkward one, all he need have said was : 'I refuse to answer any questions ; because up to now His Majesty has not given me the permission to give evidence in court.' But instead of that he acquiesced and committed perjury, simply because he found it more convenient" (*ibid.* p. 195).

Innumerable other instances, substantiated by documentary proof, could be brought forward to show that Chancellor von Buelow made, to say the least of it, too sweeping a statement when he declared in his Reichstag speech that there was no warrant for suggesting a comparison between the state of the Imperial German Army and Imperial Rome in the period of its decadence. I shall refer to this point again when dealing with the peculiar nature of the crimes that disgraced and morally undermined the strength of the Roman Empire.

## CHAPTER V

### HITLER'S REACTIONS IN VIENNA

PRINCE EULENBURG had left a soiled reputation behind him in Vienna, where he had been German Ambassador to the Court of His Most Catholic Majesty, Emperor Francis Joseph II. He had used a bathing establishment as a place of assignment for unnatural practices with male companions. The manager of the establishment threatened to expose the German Ambassador if the latter did not pay over the sum of 60,000 *Kronen* ; that is to say, £2400 sterling at the exchange of the time. Prince Eulenburg could not afford so large a sum and appealed for help to the Foreign Office in Berlin. Prince Hohenlohe, who was German Chancellor at that time, ordered the money to be paid from a special fund (*Dispositionsfond*) in the Foreign Office. These facts were mentioned during the trial I have just described.

As a consequence of the scandal in Vienna the name of Eulenburg was of local interest when reports of the famous trial were appearing in the newspapers of the world. The Vienna Press featured the whole story of the Berlin and Potsdam scandals. This went on as long as the disclosures continued, which extended over a period of several years. They made attractive copy for the Austrian papers, whose readers welcomed everything that helped to take the "bounce" out of the flamboyant young German Kaiser whom they cordially disliked. It is an editor's business to give the public the kind of reading that pleases them, provided he keeps within the rules of decency and fair comment. Some of the big Vienna newspapers were directed by Jews, who were practical journalists and recognized the news value of the Berlin scandals.

Adolf Hitler was in Vienna at that time, endeavouring to keep body and soul together by taking intermittent jobs as a house-painter's mate and selling postcards hand-coloured by himself. Having failed to secure recognition at the Vienna Academy of Arts for what he considered his outstanding artistic talents, he sought to turn the blame for his failure away from his own officially declared inferiority and throw it on the Vienna

authorities who showed themselves incompetent judges of artistic merit when they turned down Hitler's application for a scholarship. It is a common form of psychological compensation. Hitler now posed as the champion of a greater and more powerful German nation and claimed citizenship in it by right of his German blood. While he was thus posing as the protagonist of Germany the homosexual scandals placed Germany and the Kaiser in an unfavourable light before the eyes of the world. Hitler felt it as a personal blow. It awakened the consciousness of his own sex instincts, which were abnormal. We need not discuss the question whether he was homosexual, impotent or a sadistic pervert, or all three together. The fact remains (see *Mein Kampf*, pp. 58-61) that he felt a personal hurt when he read that in the libel action, Moltke versus Harden, Moltke was examined by a doctor whom the Court of Justice had appointed and that this medical expert had officially testified in Court that Moltke was sexually abnormal. One can imagine the effect of all this on the young outcast in Vienna, who had overfed his imagination with visions of Germany's greatness and the glory of her Kaiser. For him there was magic in the word "Moltke", ever since the Franco-Prussian war and the glorious victory of Sedan. The Moltke now implicated was a cousin of the great Field-Marshal. He was a full-fledged General in command of the Berlin garrison and for seven years aide-de-camp to the Kaiser.

Hitler apparently became the victim of what the psychologists call a shock-complex. During his time as German Ambassador in Vienna, instead of attending to his strictly diplomatic duties, Eulenburg cultivated the society of German-Austrians, encouraging among them ideas of pan-Germanism, racial expansionism, nordic mysticism, Antinous-cult, Wagnerism, acclaiming the pseudo-theosophy of Rudolf Liechtenstein and other semi-oriental, semi-barbaric exoticisms. Hitler became associated with this group through their writings and meetings. They looked to Potsdam and the Eulenburg coterie there for inspiration and guidance. In his half-conscious day-dreaming the down-at-heel house-painter's mate, with the same abnormal *Drang*—though it may not have come into the foreground of his consciousness as yet—associated himself with the group around the Kaiser as intimately as the soldiers and sailors, valets and jockies, fishermen, butchers' boys, etc., whose names had been mentioned in the Berlin and Munich

courts in conjunction with those of Eulenburg, Moltke, Wedel, Hohenau and others. When the scandal was glaringly publicized in the Vienna Press, Hitler felt that the guilt of his own conscience had been laid bare.

In reading the reminiscences of his life in Vienna which Hitler gives in *Mein Kampf* one finds an almost exact echo of mental symptoms accompanying homosexuality as described by the well-known psychiatrist, Professor Kraepelin :

“ Moreover, there are many cases which do not indulge in homosexual intercourse either occasionally or habitually. Their mental development is mostly normal ; but though their powers of comprehension are often good, they tire easily. They cannot apply themselves to mental concentration for very long at a time and are inclined to become dreamy. The imaginative faculty is far stronger with them than the faculty for grasping facts. As a rule they are remarkably excitable in regard to anything that touches their inner lives. These morbid people are hyper-sensitive, inpressionable and dependent on their emotional surroundings to an unusual degree. They have a flair for the beautiful and artistic and especially for music. They are prone to enthusiastic and sentimental outbursts. Sometimes they are strikingly bashful and unsure of themselves. In most cases the character is weak and susceptible to outside influences, not self-reliant, often indolent and changeable. Inconsistency in their conduct, untruthfulness, boastfulness and petty vanity are common characteristics with them.” (Quoted by Harden, *Prozesse*, vol. iii., p. 201.)

It is against this pathological background that we are to place Hitler's own story of how and why he turned against the Jews and became a violent anti-semite. When he read the newspaper disclosures of the Potsdam and Berlin scandals he felt that he himself was attacked. But instead of looking inwardly and examining his own conscience, he followed the line that is generally taken by morally morbid people when their failings become known—he sought to throw the blame elsewhere. In self-defence he did not wish to acknowledge the truth of the accusations against heroes of his day-dreams, though these accusations had been proved in open court and the verdict accepted by the Kaiser himself, who had deprived Eulenburg of his position and all his honours, had dismissed Moltke from the service and followed a like course in many other cases. Still Hitler, because his irrational bias went the other way, could not face the truth and

admit to himself that his admiration had been misplaced. He sought an alibi. And he found it in the Jews.

Harden was a Jew. Many of the most prominent journalists in Germany were Jews. The owners and directors of the big Vienna papers were Jews. Hence the conclusion that the attack owed its origin, mainly if not exclusively, to Jewish inspiration.

The deeper springs of the impulse that gave driving force to the Harden crusade were to be found in the Jewish tradition. Harden was bound to come into conflict with the Court homosexuals precisely because of his Jewish inheritance. Here we have an instance of that logical dynamic which is inherent in the basic ideals of life and conduct that govern the destinies of mankind. Only a Jew can understand and grasp, with the instinct as well as the intellect, how the vice of homosexuality undermines the very foundations of human existence; and only a Jew, answering the call of his racial blood and traditions, finds himself spontaneously taking up arms against it. In this matter there is no place for compromise. Those who practice homosexuality and defend it are aware of what is at stake. For this reason they strive not only to destroy the persons who oppose them but also discredit the ideas which their opponents stand for. And they know that throughout her long history Israel has been the unrelenting champion of those ideas. The motivating causes of former Jewish persecutions will one day be made clear; but this is not the place to attempt that task.

These may sound rather sweeping assertions; but we shall see later on how closely they correspond to the actual truth of history. Harden himself had no idea that he was fighting Israel's war when he started the campaign against the German sexual perverts. He declared that he has only one end in view; namely, to get rid of the homosexuals around the Kaiser. At first sight the whole affair seems to have no necessary connection with Jewish ideas and traditions. But the fact is that it was left to the Jew, Harden, to set the ball rolling. Bismarck himself did not take the initiative, he turned to Harden. So did Professor Schweninger, Bismarck's medical adviser. Later on Holstein and Chancellor von Buelow also sought Harden's assistance; and so did the unfortunate divorced wife of Count Kuno von Moltke. They and many others turned to the Jew, Harden, and besought him to take the lead in liberating Germany from the homosexual curse. Only the Jew, Harden, had the courage

to come before the public and undertake the work of cleansing Germany from this moral plague. He was also ready and willing to suffer the consequences.

That was the ineluctable logic of the whole drama. For only in a descendant of Abraham, of the men of Gibeah, Hoseas, Rabbi Saul—afterwards Paul, Simon—afterwards Peter, Jude and the others, could those voices from the world's great moral teachers find a ready and sure response. Let us for a moment consider a few phases of Israel's history in her fight against homosexuality.

And there came two angels to Sodom at even : and Lot sat in the gate of Sodom : and Lot seeing them rose up to meet them : and he bowed himself with his face toward the ground ;

And he said, Behold now, my lords, turn in I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay ; but we will abide in the street all night.

And he pressed upon them greatly ; and they turned in unto him, and entered into his house ; and he made them a feast, and did bake unleavened bread, and they did eat.

But before they lay down, the men of the city, even the men of Sodom, compassed the house round, both old and young, all the people from every quarter :

And they called unto Lot, and said unto him, Where are the men which came in to thee this night ? bring them out unto us, that we may know them.

And Lot went out at the door unto them, and shut the door after him.

And said, I pray you, brethren, do not so wickedly.

Behold now, I have two daughters which have not known man ; let me I pray you, bring them out unto you, and do ye to them as is good in your eyes ; only unto these men do nothing ; for therefore came they under the shadow of my roof.

And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge ; now will we deal worse with thee, than with them. And they pressed sore upon the man, even Lot, and came near to break the door.

But the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

And they smote the men that were at the door of the house with blindness, both small and great : so that they wearied themselves to find the door.

And the men said unto Lot. Hast thou here any besides ? son-in-law, and thy sons, and thy daughters, and whatsoever thou hast in the city, bring them out of this place ;

For we will destroy this place, because the cry of them is waxen great before the face of the Lord ; and the Lord hath sent us to destroy it.

And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place ; for the Lord will destroy this city. But he seemed as one that mocked unto his sons-in-law.

And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here ; lest thou be consumed in the iniquity of the city.

And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters ; the Lord being merciful unto him : and they brought him forth and set him without the city.

And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life ; look not behind thee, neither stay thou in all the plain ; escape to the mountain, lest thou be consumed.

And Lot said unto them, Oh, not so, my Lord :

Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto me in saving my life ; and I cannot escape to the mountain, lest some evil take me, and I die :

Behold now, this city is near to flee unto, and it is a little one : Oh, let me escape thither (is it not a little one ?) and my soul shall live.

And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

Hasten thee, escape thither ; for I cannot do any thing till thou be come thither. Therefore the name of the city was called Zoar.

The sun was risen upon the earth when Lot entered into Zoar.

Then the Lord rained upon Sodom and upon Gommorah brimstone and fire from the Lord out of heaven ;

And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

But his wife looked back from behind him, and she became a pillar of salt.

And Abraham gat up early in the morning to the place where he stood before the Lord :

And he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and, lo, the smoke of the country went up as the smoke of a furnace.

And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt.

If a man also lie with mankind, as he lieth with a woman, both of them have committed an abomination : they shall surely be put to death ; their blood shall be upon them.

LEVITICUS XX. 13.

Many other episodes from biblical history might be cited here to illustrate Israel's uncomprising attitude towards sexual crime throughout her whole history. The story of how the Israelites waged a punitive war against the Benjamites, as told in the Book of Judges, because of a sexual crime committed at Gibeah is one of the most significant chapters in human history. It throws a revealing light on the causal relations between sexual vice and cruelty towards women. But I shall deal with this on another occasion, as also with Israel's stand against the decadent Roman Empire. Meanwhile let us return to Hitler and endeavour to understand the parallel between the homosexual scandals which led to the war of 1914-18 and the similar psychological sources from which the second world war originated.

As early as 1907-9, the years of his sojourn in Vienna, Hitler displayed at least latent homosexual traits by declaring his solidarity with the German perverts. The natural instincts of human decency which are in every normal being and react with revulsion at the first mention of sexual perversion were obviously not a part of Hitler's nature. He could not understand such a feeling in the case of those Jews who, from patriotic motives, exposed the moral obliquity of certain persons occupying the highest positions in Germany socially as well as politically. On the contrary, he acted in accordance with the German proverb that " attack is the best defence ". He forthwith attacked the Jews with lies and slander.

Just as the Kaiser had done in pre-war Germany, Hitler gathered homosexuals around him. The moral pervert, Captain Ernst Roehm, who gave Hitler his first start and helped more than any other person to bring him to power, was his intimate friend for more than fourteen years. When the private doings of the National Socialist leaders in his immediate entourage became known throughout Germany and even abroad, Hitler saw that his own career was in peril. He tried to prove an alibi by getting rid of a number of his friends in the horrible " blood purge " of June 30, 1934. But a large number of sex perverts still remained in Hitler's entourage and continued to rule Germany, as they did in the Kaiser's time.

Thus, within the space of twenty-seven years in Germany, there were two homosexual scandals which gave rise to world-wide repercussions and had the gravest historical results. In each case the head of the State was implicated as the central figure around whom the moral perverts were grouped. Both William II and Hitler decided on war as the only means of evading the consequences of the infamy in which they were personally involved. Under the Kaiser, six years and eight months elapsed between the first scandal and 1914, when Germany launched the first world war. Under Hitler, the corresponding interval was only five years and two months ; that is to say, from the mass murders of June 30, 1934, and 1939, when the head of the German State launched the second world war.

There is a law of logic which lays it down that in seeking the causes of events a proportionate relation must be established between the cause and the effect. In view of this, does it not appear that here I am attributing too much to merely psychological and personal causes? One may readily admit that the homosexual happenings in Germany gave rise to serious repercussions at home and abroad and that those repercussions threatened the position of the head of the German State in each case—for it must be admitted that the Harden campaign raised a clamour among the German people for the Kaiser's abdication—so that on each occasion the heads of the German State reacted by throwing the world into the furnace of war in order to burn up all traces of their own infamy. But would it not be more correct historically and more reasonable logically to say that the basic causes of both world wars are to be sought in the economic field?

In answer to that comment I would point out that the literature dealing with the causes of the first world war is almost entirely concerned with the question of moral guilt, misunderstanding and mistakes. Seldom indeed has the claim been put forward that one country willed the war for the sake of enriching itself at the cost of another. Not one of the belligerents in the first world war entered the war out of fear of hunger or want. Germany was one of the most prosperous countries in the world. She had raw material for her industries in sufficient quantities to enable her to produce a large surplus which she was able to sell in the foreign markets and thus exchange it for the foodstuffs she lacked at home. The surplus was so great that the proceeds

from its sale were more than sufficient to pay for the necessary imports. As a matter of fact, Germany was able to invest the surplus earnings of her industry in foreign securities and her yearly investments abroad were steadily creeping up until the outbreak of war in 1914. Her people were well fed, well clad, well housed and were contented. Moreover, Germany's military power was so immense that she did not have the slightest reason to fear an attack from outside on the part of a nation or nations in search of food and wealth.

But it may be objected that this was not true of Germany on the eve of the second world war. Is it not a fact that she then lacked industrial raw materials, food stuffs and foreign credits? so much so that social-economic conditions in the Reich had become critical before Hitler's war began in 1939.

As I have already pointed out, it was not in 1939 that the second world war began but in 1933, with the attack on the Jews. Indeed it would be more correct to say that it began on September 14, 1930, when six million Germans voted for Hitler's National Socialist Party. One result was that economic conditions in Germany became chaotic, and this affected international economic relations as a whole. It was then that the various countries began to rearm. In Germany this rearmament policy led directly to economic distress and actual shortage of food-stuffs, for reasons peculiar to Germany which it would take too long to describe in detail here. Up to September 1930 there was a surplus of the necessities of life in Germany, although for twelve years the country had been suffering from the consequences of a lost war. Hitler's Germany might have maintained that relative prosperity in every branch of the nation's economic life if the virus of robbery and murder had not entered its veins.

## PEDERASTS AND MURDERERS

A FEW days after the murder of Dr Dolfuss in Vienna (July 25, 1934) the semi-official Italian newspaper, *Il Popolo di Roma*, published the comment :

*Pederasts and assassins rule in Berlin.*

By intimating that the authors of the Vienna crime were directly associated with the " pederasts and assassins " who ruled in Berlin, Mussolini's paper made a grave accusation against the German government at a time when friendly relations existed between the two countries. Under ordinary circumstances the publication of such a statement would have given rise to a diplomatic protest and demanded an explanation. Yet, as far as is known, Hitler made no such protest. Moreover, Mussolini backed up his accusation by ordering the mobilization of Italian troops on the Austro-Italian frontier, as a gesture against Hitler's designs on Austria. But Hitler made no counter-move.

The explanation of Hitler's silence and inactivity in face of the Italian challenge may be, and probably is, that he was cowed by Mussolini's blackmail. Mussolini knew that the murder of the Austrian Chancellor had been ordered by Hitler and that this was not done from political motives exclusively. He knew that personal revenge against Dolfuss was the chief motive working in the dark recesses of Hitler's mind. For Dolfuss had come into possession of an authentic affidavit which connected Hitler directly with the moral scandals I have spoken of in the previous chapters of this book. In the light of the mass murders carried out by Hitler's orders on June 30, 1934, it showed that the destinies of Germany, and therewith the peace of Europe, were at the mercy of a pathological criminal who was surrounded by a group of sexual perverts like himself.

Under these circumstances the Austrian Chancellor felt it his duty to bring the information he had received to the knowledge of other European governments and the Vatican. Accordingly, he had certified copies of the affidavit made and entrusted to the diplomatic representatives of these governments in Vienna. That is the account which has been given me, and I have every

reason to believe it to be at least substantially true. Among others, Dr. Hermann Rauschning assured me that he had seen a copy of such a document, which was in the hands of a foreign government. *It declared that Hitler had been a male prostitute in Vienna at the time of his sojourn there, from 1907 to 1912, and that he practised the same calling in Munich from 1912 to 1914.* Mussolini obviously knew of the existence of this document, and had a copy of it at his disposal when he charged Hitler with pederasty and murder at one and the same time.

If the facts related in this affidavit be true they throw light on much that has hitherto remained dark in the background of Hitler's personal history and the crimes connected with his name. For instance, the revelations contained in the document indicate the channels through which Hitler gained access to bourgeois political circles in Vienna and enjoyed the friendship of the Burgomeister there, the notorious anti-semite, Dr Karl Lueger. In *Mein Kampf*, where Hitler tells the personal story of his early years, one has the distinct impression that he is deliberately concealing something which would do him harm if made known. Hence his effort to establish an alibi, by pretending that he made his living at manual labour as a hodcarrier and bricklayer's mate. But the alibi is not convincing. The Dollfuss document would explain much that Hitler has purposely left out.

Captain Roehm, for instance, was a notorious sex pervert. He held an official position at the Bavarian War Office in Munich and gave Hitler his first job there as a political spy for the army. Hitler's introduction to Roehm could be accounted for by the facts related in the Dollfuss document ; for, as Princess Catherine Radziwill pointed out in a review article published in the United States some time ago, Roehm had been associated with Eulenburg.

Now, Eulenburg had a number of homosexual friends in Vienna whom Hitler undoubtedly knew ; for Hitler was received by Eulenburg at his Schloss near Berlin in 1921, and through Eulenburg made contact with some members of the Prussian House of Lords in Berlin. Indeed, he was received by them in the National Club there. Rudolf Olden in *Hitler the Pawn* mentions the visit to Eulenburg ; and Conrad Heiden, recognized all round as a reliable authority, writes in his *History of National Socialism* :

“ Hitler's name became known beyond Munich. In the early Summer of 1921 he spent a few weeks in Berlin and got in touch

with North German Right Wing circles, and spoke at the National Club. His aim was to carry the movement across the borders of Bavaria, and he negotiated among others with conservative leaders of the former Prussian House of Lords, Count Yorck von Wartenburg and Count Behr. Then, while his back was turned, an episode occurred that forced him to a speedy return."

What was this episode? Let us recall the circumstances. An obscure political agitator, one among the thousands of such agitators in Germany at that time, a demobilized ex-corporal, without a penny in his pocket and without friends, is received by a Prussian Prince and former members of the Prussian House of Lords. What was their interest in him or his background? How did he come to know them? If it be true that he had been associated with Eulenburg's friends in Vienna the answer is obvious.

This well-grounded assumption is confirmed by the fact that very early in his career Hitler was brought into contact with the firm of Krupps and that the head of this organization had been notorious for the same kind of moral turpitude as the Court camarilla around the Kaiser. The head of the Krupp family to-day was originally named von Bohlen und Halbach. It was only on his marriage with Bertha Krupp that he assumed the prefix of Krupp. Bertha Krupp's father was the last male representative of the family. He committed suicide following public disclosures concerning his perverse practices with waiters in big German hotels and also during trips in Italy, particularly on the occasion of his stay at Capri. These disclosures were made in such papers as the Berlin *Vorwaerts*, the Italian newspaper *Avanti*, etc. The whole story is told in Bernhard Menne's book on the history of Krupps and in many other publications. Police Commissioner von Tresckow, for instance, in the book I have already mentioned, *Memories of Princes and Other Mortals*, intimates that Krupp maintained a kind of male harem in a Berlin hotel. He gives the following account of it :

"I found Krupp's name mentioned in the Huellessem dossier (containing particulars of homosexuals known to the police). I myself had often observed Krupp's conduct in the box of a summer theatre evening after evening and noticed his fixed interest in the athletes that appeared on the stage. I took note of it because I thought it remarkable that so busy a man as Krupp should spend so many hours gazing at this rather rough and unrefined sport. I

learned from the proprietor of the Hotel Bristol, Conrad Uhl, where Krupp stayed during his visits to Berlin, that he took a keen interest in the young waiters and had some of them sent to him from Italy, so that he could get places for them in the Hotel Bristol. Uhl showed me a stack of letters which Krupp had written to him and in which he inquired after the health and happiness of the protégés. He went so far as to lay down rules for their diet. Among other requests, he demanded that care should be taken that each had a weekly bath. The interest which Krupp took in the hotel employees while he stayed there became so persistent that the proprietor asked him to leave the care of the waiters to the management and not to interfere in the control of the hotel staff. Krupp became angry and removed to another hotel. But during the next visit to Berlin he was at the Bristol again. It was remarkable too that, though his wife accompanied him to Berlin, they stayed at different hotels.

"When I learned all this I had no further doubt that Krupp was a pederast ; but I could discover no evidence that might be brought against him on a criminal charge. I often went as a guest to the restaurant in the Hotel Bristol and was struck by the large number of Italian waiters there. When I asked them, one after another, how they came to be employed in Berlin I received the same answer invariably : ' Herr Krupp recommended me here.' On the basis of that statement naturally no charge could be made.

"One day a sensational article appeared in the *Vorwaerts*, entitled *Krupp at Capri*. In quite explicit terms the writer stated that Germany's greatest industrialist was a man given to unnatural practices with the male sex. The article attracted widespread notices and everyone was eager to know whether Krupp would take action for libel against the paper. At that moment Krupp was with the Kaiser at the sailing regatta in Kiel, taking part in what were called the Kiel Week celebrations. On the day the article appeared Krupp's private secretary, Dr Korn, asked to have a talk with me. This took place at the Hotel Bristol. Dr Korn having travelled specially for it from Kiel to Berlin. He said that Krupp was terribly upset by the newspaper article and had declared his absolute innocence. He had sent Dr Korn to Berlin to ask my advice about legal proceedings. Korn held that his master was quite innocent and feared only that the *Vorwaerts* would put forward witnesses who had been bribed to give false evidence. I could not agree that there were any grounds for that fear and said to Dr Korn : ' If Krupp has a clear conscience then he certainly ought to take legal proceedings '.

"The next day was a Sunday and I slept later than usual. My wife brought the breakfast to my bedside and with it the morning paper. It contained the news of Krupp's suicide."

Von Tresckow goes on to say that Krupp's suicide may have been unintentional as it may have been caused by an overdose of veronal, or chloral or morphine which Krupp sometimes took to calm his nerves and ensure sleep. Death was due to heart failure. He was buried with all pomp and honour, the Kaiser himself attending the funeral.

Subsequent information which came into the hands of the police proved undeniably that the charges made against Krupp in the *Vorwaerts* were true. The point of importance here is that Krupp was undoubtedly associated with the Eulenburg-Moltke-Hohenau ring, and that many of his friends and theirs held positions in the great armament-building organization, to which they were appointed, not exclusively or even chiefly because of technical qualifications but partly through the esprit de corps of the Eulenburg set. Among these was Hugenberg, who was one of Hitler's first supporters among the industrialists. Of him Bernhard Menne writes in his book on Krupp: "The guidance of the Krupp Board of Directors was at this time assumed by a man who was fated to be the evil genius of Germany's destinies for the next twenty-five years; the distinguished accountant, Dr Alfred Hugenberg."

We now come to the episode mentioned by Heiden, that caused Hitler's sudden departure from Berlin in 1921. His party in Munich was then only in its elementary stages of formation. As a matter of fact it had not been founded by him at all, and the story he tells in *Mein Kampf* that he was the seventh member to join it is untrue. It had more than a hundred members before Hitler joined, and had been founded as a workers' party. Its founders now felt that Hitler was simply exploiting them for his own purposes and were riled to think that he was playing the dandy in Berlin and hobnobbing with aristocratic and plutocratic circles there. They obviously knew also something of the moral character of the people with whom he was associating. According to Conrad Heiden, the party members in Munich started a movement for the purpose of throwing Hitler out. Heiden gives the text of a circular notice which they sent round.

"A lust for power," it runs, "and personal ambition have caused Hitler to return to his post after his six weeks' stay in Berlin, the purpose of which has not yet been disclosed. He regards the time as ripe for bringing disunion and schism into our ranks by means of shadowy people behind him. . . . It grows more and more clear

that his purpose is simply to use the National Socialist Party as a springboard for his own immoral purposes.”

The hint here is that Hitler was introducing shady and criminal elements into the party and was determined to base his support on his connections with various well-known perverts. This gave rise to resentment on the part of other members. In his book, *Hitler the Pawn*, Olden says :

“ Otto Strasser went so far as to allege that Hitler had a distaste for self-confident, self-assured men, and a preference for unstable, unbalanced and even criminal characters. So it is not remarkable that a deserter, Captain von Muecke, angrily declared : ‘ the *Voelkische* Party is no longer a party of decent people ; it is degenerate and corrupt. In short, it is a pigsty.’ ”

A tendency towards over-simplification in assigning complex events to their determining causes is very noticeable at the present time, when the world has been plunged into such an abyss of crime and suffering. People hurriedly attribute it all to the operation of the so-called powers of evil incorporate in German militarism, Hitlerism and so on. The truth, of course, is that in the case of such world events as we are now witnessing the determining factors that have a practical significance are numerous and complex. Yet I think it is reasonable, and agrees with the results of scientific research in criminal sociology, to hold that the psychological forces that let loose the sadistic orgies of the concentration camps, the mass murders in Germany before the war began at all, and the subsequent atrocities in the occupied countries, may be attributed mainly to one source and that this source is the moral perversion which was rampant among the Nazi leaders and which had its typical embodiment in Hitler himself. It is surely significant that while Hitler’s own sexual abnormalities were of a definitely sadistic kind, the creatures whom he entrusted with administration of power over the people—the Police President, the Commander of the Storm Troops, the Reich Leader of Youth, to name only a few—were sexual criminals of a similar stamp. The same can be said of the most outstanding among the S.S. and S.A. group-leaders and the gauleiters.

The first Police President to be appointed under the Nazi regime was Count Helldorf, well known for his unnatural sexual

practices. Before he became police president he was persistently forced to pay blackmail and was always in need of money. He borrowed heavily from Hitler's astrologer, Hanussen, whom he had murdered soon after his appointment in control of the police. Helldorf polished off the job by confiscating the I.O.U.'s which he had given the astrologer for the various loans. Strasser and others confirm these statements. The vices of Captain Roehm, commander of the storm troops, with three million men under his control, were a matter of world-wide knowledge and comment. Baldur von Schirach, Reich Leader of the Youth from the time of Hitler's accession to power until 1939, was arrested by the police for perverse sexual practices and liberated on the intervention of Hitler, who soon afterwards made him leader of the Hitler Youth. Among the S.S. and S.A. group-leaders and gauleiters the more outstanding criminals in this matter were Edmond Heines, S.A. group-leader at Breslau, Julius Streicher, gauleiter of the Nuremberg district, and Kube of the Frankfort-on-Oder district. Heydrich, Deputy Chief of the Gestapo, was dismissed from the Navy for immoral sexual conduct. This criminal list might be lengthened to fill many pages.

It was not merely that these men practised their vices in private and among their own clique ; but they made a system, almost a cult, of their moral corruption, and used their positions of power to molest with impunity innocent boys and girls whose features and physique they fancied. When Kube and his staff visited the villages of his district, *Kube ist da* was the warning passed from mouth to mouth among the people, whereupon parents hid their boys and girls in the cellars or in the back kitchens. This scoundrel needed so much money for his filthy orgies that he had his accomplices appointed to positions in the local savings banks and borough treasurers' offices, where they systematically robbed the tills. In Frankfort-on-Oder, for instance, Kube's accomplices robbed the Post Office Savings Bank of 180,000 marks (about £15,000), and though the case was proved against him in court, he was dismissed only for a while and reinstated in the Party again. Julius Streicher, the notorious Jew-baiter, was originally a school teacher, but was dismissed by the Nuremberg School Authorities, following numerous charges of pederasty brought against him. Otto Strasser confirms this in his book, *The Gangsters around Hitler*. When Streicher was appointed gauleiter he used to strut along the streets in

Nuremberg, cracking a whiplash which he often laid across the legs of boys and girls who happened to be passing by, especially if he thought them to be Jews. His paper, *Der Stuermer*, was frequently confiscated by the police, even at the height of the Nazi regime, because of the sexual obscenities displayed in the drawings and described in the text.

Edmond Heines, the group-leader of the storm troops at Breslau, was a repulsive brute who turned the Nazi headquarters of the city into a homosexual brothel. Having 300,000 storm troopers under his command, he was in a position to terrorize the neighbourhood. He extracted money right and left, from all and sundry, under physical threats and the moral threat of blackmail. One of his favourite ruses was to have members of the youth organization indulge in unnatural practices with one another and then threaten their parents that he would denounce these youths to the police and thus expose the whole family to shame unless he received a certain consideration in the form of hush money. These blackmail messages were often delivered by members of the S.A. in uniform, to make the threat more impressive. Thus Heines not only indulged in homosexual orgies himself—he was often Roehm's consort in this—but he promoted the vice as a lucrative business. On the night of June 30, 1934, Heines was found sharing a bed with his chauffeur in the Inn at Wiessee. The two were murdered there and then by Hitler's adjutant, Brueckner, and his secretary, Maurice, both homosexuals themselves. Brueckner is a gigantic brute who always accompanies Hitler. He was with the Fuehrer at Venice when Mussolini met them there in June 1934, and his conduct gave rise to protests from the Italian side.

Heydrich, the butcher of the Czechs, who was assassinated in Prague, spent over a year (1931-2) in Breslau, after his dismissal from the Navy. He associated with Heines, not only on the shady side of personal morals but also in shady finance. As treasurer of the Nazi Party funds there, he filched considerable sums from the till and was warned by the local Chief of Police, with the result that he betook himself to Koenigsberg and carried on much the same kind of conduct there.

Baldur von Schirach, known as "the baby" among the inner pederast clique around Hitler, was charged by the police under paragraph 175 (the section of the penal code declaring the practice of homosexuality a felony); but Hitler intervened

and the police did not proceed with the case. In 1931 he was appointed Reich Leader of the Hitler Youth, the organization to which all German youths between the ages of ten and eighteen must belong. When voices circulating against the conduct of "the baby" became too loud and persistent Hitler resorted to the old subterfuge of drawing a false scent across the trail. He had Schirach married to Fraulein Hoffmann, the daughter of the official Nazi photographer. But this only helped to turn noses directly on the track of Hitler himself. Before the Nazis came into power, and while it was still possible to throw the light of publicity on Hitler's macabre private life, there was a scandal over his relations with Fraulein Hoffmann in the dark room of the then obscure photographer's shop. She was at that time an immature girl and the relations were not of the normal sexual kind, but perverse. The girl's father threatened to expose the future Fuehrer of the Reich, but was put off by an agreement whereby Hitler undertook to make Hoffmann exclusively official photographer to the Nazi party and government once Hitler got into power. Strange as it may seem, Hitler honoured the agreement when he became Chancellor and Hoffmann has made a fortune out of what was originally a blackmail threat. Finally, Hitler got rid of his child protégée and victim by marrying her off to Schirach. These facts are not mere rumour; they are attested by several writers, among them Otto Strasser, in his book, *The Gangsters Around Hitler*.

"Youth must be led by youth", declared Hitler, when he appointed Schirach Reich Leader of the Youth at the age of twenty-six. Schirach had been trying his hand at poetry and wrote some atrociously bad verses in the style of Count von Platten, the homosexualist poet, who made pederastic love his chief theme. He was attacked by Heine, who happened to be a Jew and at the same time the greatest lyric poet that Germany has produced. Though Platten was strongly backed by Wagner and his clique, including the mad homosexualist King Ludwig II of Bavaria, the honours of the conflict went to Heine. Schirach has also tried to popularize the writings of Dr Hans Blueher, whose book, *Die Rolle der Erotik in der Maennlichen Gesellschaft* (The Part of Eroticism in Male Companionship), is a panegyric on reciprocal masculine love as the basis of the social order and the State. Blueher has written several books on this theme, which have become popular with the pseudo-intelligentzia in Nazi

Germany. I shall have more to say about Blueher and his school in a later chapter. He calls woman the deadly enemy (*Todfeindin*) of man. "Woe to the civilization," he exclaims, "that is subjected to the influence of women."

Blueher has been adopted by the Nazis as an apostle of social reform. And one of his disciples, Professor Alfred Baeumler, is now Director of the Political Institute at the University of Berlin. He and his school champion a radical revolution in the social and political relations between the sexes. Women, they hold, should be merely child-bearers, but not allowed to influence the development of their children's character beyond infancy. The sole dominant element in the social and political order should be the *Bund*, or male community. All association with women on the part of the master class, other than for procreative purposes, tends to weaken the male character and undermine the foundations of the State.

That is the doctrine which Baldur von Schirach, the Reich Leader of the Youth, has been inculcating among the youth of Germany since the Hitler regime began.

## CHAPTER VII

### SEXUAL MANIACS IN THE JUNE BLOOD PURGE

BEFORE proceeding further it may be well to answer a question that has been often asked in this connection. Is it not true that Hitler did his best to eliminate the moral perverts from his party by having them executed on the night of June 30, 1934? In his speech of justification before the Reichstag a week or so later, July 7, did he not frankly admit the existence of these undesirable elements in his party and declare that he had taken the law into his own hands for the purpose of summarily removing them? To answer these questions, let us trace the links in the chain of events immediately leading up to the so-called Night of the Long Knives. We shall find that, far from eliminating the sex perverts from his party, Hitler retained most of them, and that he moved against those whom he did eliminate only with the greatest reluctance and after he had been relentlessly pushed by outside forces and circumstances.

On June 14 and 15 Hitler was in Venice to see Mussolini. It soon became common knowledge that the German Dictator and his entourage had made an unfavourable impression on the Italians. Some months previously Chancellor Dollfuss had spent a holiday with Mussolini at Riccione, on the Adriatic. During the days they spent together on the seashore the Austrian told the Italian much that he knew of Hitler and the Nazi leaders. What he had said was confirmed by Mussolini's own personal contact with Hitler at Venice. Mussolini was never a stickler for puritan morality, to say the least, but there is one vice which the Italians particularly loathe; they call it *il vizio tedesco*, the German vice. The conduct of some members in Hitler's entourage at Venice disgusted the Italians. Speaking broken German, with his native Romagna lisp and making no attempt at diplomatic phraseology, Mussolini protested against the moral character and political unreliability of the leading personnel in the Nazi Storm Troops and warned Hitler that he would have to sacrifice his favourite colleagues if he wished to save his own personal prestige and that of his regime. Among these colleagues

Roehm and Heines and Karl Ernst were mentioned. Hitler returned to Berlin in a sulky mood.

What chagrined him particularly was that he knew Mussolini had been prompted, not only by Dollfuss, but that President Hindenburg had gone a roundabout way to bring pressure to bear on the German Chancellor. Hindenburg had been in touch with the German Ambassador in Rome, von Hassel, who in turn had discussed matters with his friend von Papen. Mussolini was acting partly as their mouthpiece in the guise of a mutual friend. Hitler was furious. To add to his discomfiture two Cabinet Ministers, Count Schwerin-Krosigk and von Rubenach, the Ministers of Finance and Transport respectively, submitted their resignations. Hitler sent Goebbels to interview Roehm and secure a guarantee of solidarity from the S.A. leader for a movement against the reactionaries of the Right.

On June 21, Hitler went to Neudeck, Hindenburg's country seat. He was accompanied by Goebbels and Schreck, one of the S.S. group-leaders, also an unsavoury character. Hitler was literally dumbfounded when confronted on the steps of the Hindenburg family home by General Blomberg and Goering, both in uniform. They informed him that the President would not receive the Chancellor, and that if the heads of the S.A. were not dismissed martial law would be declared, whereupon Goering would take over civilian control as Chief of Police, and Blomberg, as Minister of War, would take over military control. Hitler as Chancellor persisted in his demands to see the President. Eventually Hindenburg received him for exactly four minutes and delivered the same ultimatum of which Goering and Blomberg had already informed him.

Hitler was still recalcitrant and conceived the idea of rallying the Storm Troops around him, as a gesture of defiance against those gentlemen of the Right. He sent the following telegram to Captain Roehm :

"All leaders and sub-leaders of the S.A. groups will attend a meeting at General Headquarters of the Chief of Staff at Wiessee on June 30 at 10 o'clock. ADOLF HITLER."

But an event occurred on the eve of June 30 which led Hitler to change his plan and betray his most intimate associates in a way that has few, if any, historical parallels. He was summoned

to Krupp's headquarters and there was received by Goering, the heads of the Krupp firm and other industrialists. They presented Hitler with a number of dossiers in which the name of Roehm, Heines, Ernst and others frequently occurred. Then they delivered their ultimatum: Either Hitler should get rid of his companions or the Goering-Krupp-Blomberg combination would withdraw their support from the regime. Hitler accepted the first alternative, but in his own way. He would double-cross Roehm, but he would also double-cross his taskmasters of the Right. He would eliminate a few of the elements that had proved objectionable to the Right, but he would maintain the bulk of them. Besides, he would take the opportunity of the general massacre to remove those against whom he had a grievance—General Streicher, General Bredow, Gregor Strasser, etc. Leaving Krupps, he went directly to the air-field at Godesberg, and there took the plane for Munich.

At the time these events took place it was still the custom among British people and especially in the British Press to soft-pedal all reference to certain phases of sexual abnormality. Yet these are of direct public interest because of their grave sociological and political implications. Every educated person knows that certain forms of criminal brutality—such as physical torture of helpless people against whom the torturer has no personal grudge except merely the desire to vent his sadistic lust, murder with mutilation of the body, prolongation of the agony inflicted and gloating over the long-drawn-out sufferings of the victim—are in most cases manifestations of sexual mania. The leader of the gang who murdered Dr Dollfuss and who actually fired the shots into the Chancellor's body was a certain criminal named Planetta, who was also a well-known sex pervert. The murderers stood guard over the stricken Chancellor while he slowly bled to death for over three hours in the Vienna Chancellery, and treated with cynical indifference his repeated request to see a priest and doctor. The murders done at Hitler's orders on the night of June 30, 1934, eclipsed in horror even the worst crimes of the Borgias. And, strange though it may seem at first, it is very significant that those which were done in circumstances of the most revolting and calculated brutality were the work of men who had been long recognized as sexual perverts. I am indebted to *Die Zeitung* (the German paper published in London), No. 281, 1942, for the following details of the massacre which took place at the

Ministry of the Interior at Munich, under the direction of Adolf Wagner, Bavarian Minister of the Interior and Gauleiter, who carried a bullet in his brain since the last war and was subject to periodical attacks of alcoholic excesses, accompanied by homicidal mania. The description of the scene is by a Munich journalist :

Adolf Wagner, he writes, held the centre of the stage that night in a scene as fantastic as any to be found in Shakespearean drama. He invited a number of people to a drinking party at the Bavarian Ministry of the Interior. Among those invited was the Bavarian Police President, Schneidhuber, whose wife belonged to the Jewish family of Wassermann, one of the leading families among the Bavarian industrialists. Around a huge table in the big Conference Hall of the Ministry the guests took their allotted places, it being so arranged that beside each guest sat the man who had been appointed to murder him. When Hitler arrived in Munich by aeroplane Wagner was called to the telephone and ordered to go ahead with the slaughter.

"Such was the command," continues the *Zeitung*, "shouted into the ear of the drunken man. It shattered nerves that for hours had been strained almost to breaking-point. He staggered back into the hall where his guests were by this time very much the worse for drink. Wagner's henchmen turned toward him with bleary eyes, looking for the signal that had been agreed upon. He raised his hand. In a few seconds it was all over. Wagner's guests were slaughtered with the heavy stone beer mugs that are used in Munich. The skull of the Police President Schneidhuber was split open by one blow. As the first light of day came through the windows, Adolf Wagner was able to assure the Fuehrer that his orders had been carried out in full."

Otto Strasser completes the account in his book, *Hitler and I*.

"Only one man managed to survive," he says. "This was the aviator Udet, of the S.A. air squadron, who escaped into the corridors of the Ministry, where he wandered, mad with fear, anger and horror. He met Hitler and did not mince his words. 'Have you gone out of your mind?' he yelled? 'Roehm has done nothing and he is our leader.'

"Sweat was pouring from Hitler's brow. 'Nothing, nothing. No one will harm a hair of your head', he stammered. (And this to the man whose murder he had ordered a few hours earlier.)

"After this incident Hitler, livid with rage, entered the room

where the massacre had taken place. The chief killers of Munich, Wagner, Esser, Maurice, Weber and Buch, were standing on guard at the door, proud of having done their duty. *Nine corpses were stretched on the floor, stabbed or with broken skulls.*

"The liquidation at the Ministry of the Interior having been completed, the next objective was Wiessee. Hitler's bullet-proof car was waiting, and it set off with its escort of Black Guards. Maurice, Dietrich, Schaub and Brueckner led the way."

Here it is important to draw attention to the names of the murderers mentioned by Strasser and also the names of Hitler's bodyguard that led the way to Wiessee. Wagner, as I have already pointed out, carried a bullet in his brain and was to all intents and purposes a madman, yet he was Minister of the Interior and Gauleiter of Bavaria. Esser, Maurice, Weber and Schaub were all known to be sex perverts or sexual maniacs of one type or another. Of Esser and Weber, Strasser writes :

"Men like Ludendorff, Gregor (Strasser) and Rosenberg, who is a person of decent and respectable morals, could not possibly put up for long with the activities of persons such as Julius Streicher and Hermann Esser. These two, who were worthy of one another, represented not the street but the gutter. With Christian Weber and Hofmann, the 'court photographer,' they must be numbered among the obscure acolytes of the Fuehrer of whom Germany has every reason to be ashamed."

I have already spoken of Brueckner, the big brute that always accompanies Hitler, and who is well known for his sexual excesses with both sexes. Schaub and Emile Maurice come under the same category. Maurice, the ex-chauffeur, once blackmailed Hitler on the score of the Fuehrer's unnatural practices and went away twenty thousand marks the richer. Strasser vouches for the truth of all this in the book already quoted.

Some people may be surprised to find these criminal brutalities attributed to the perpetrators of them as sex perverts. And indeed it is true that the practice of pederasty in other countries and in other times—as in Ancient Greece, for instance—is not usually associated with a lust for physical torture or a homicidal mania. That, however, may be due partly to the fact that physical violence is ruthlessly punished under the legal codes of most civilized countries and that pederasts in these countries are inhibited by an instinctive knowledge of the consequences which

would result here from the more violent outbreaks that are associated with sexual abnormalities in other social environments. But it is not possible to discuss that sociological side of the question here. Anyhow pederasty is only one form of sexual abnormality ; and even that form as practised in Germany differs from the corresponding indulgence in other countries. Among the more refined nations pederasty is sometimes a manifestation of physical degeneracy brought on by inbreeding through several generations among certain social and blood-related groups.<sup>1</sup> As such it is a disease rather than a vice ; or, more correctly, the disposition towards the vice is due to inherited pathological conditions. At other times it is associated with certain temperamental qualities, particularly of an artistic tendency. But, generally speaking, in these cases it is practised between men and boys, the juvenile form of the boy being in some sense an Ersatz for the female. Hence the name pederasty, from the Greek word for boy, *Paidos*.

But in Germany the homosexualist form of sex-perversion, in the narrower sense of the term, is not generally practised between men and boys, nor is it due to physical over-refinement caused by in-breeding of blooded stock, as it were. German homosexuality is a manifestation of primitive savagery, of physical lust for which the female is too refined an object of gratification. To corroborate this fact I may refer again to what Police Commissioner von Tresckow reports as a result of his own personal study of the vice from an official observation post in Berlin for thirty-three years. His book, which has never been translated into English and of which it is very difficult to procure a copy now, is one of the most reliable case books we have in these matters. He declares (pp. 114 *et seq.*) that many of these homosexualists had a taste only for soldiers and sailors : many more specialized in wrestlers and boxers or gymnasts. Some associated with cavalry soldiers, especially trumpeters, and others were attracted to butchers, perhaps from a subconscious association with the infliction of suffering. Prince Eulenburg's favourites were the rough fishermen of the Starnberger Lake near Munich.

One recognizes here, not the refined indulgence of sex intercourse which even in perverse cases treats the young partner as a substitute for the female, but something crude and savage,

<sup>1</sup> Cf. Krafft-Ebbing, Adler and other authorities on sex sociology.

a complete turning away from Nature's purpose and from Nature's established method of procreation through a physical, and at the same time, spiritual association between man and woman. Here there is no Ersatz ; it is an absolute repudiation of the purpose for which God meant sex to fulfil.

Hence comes the brutality and destruction so characteristic of this kind of sexual perversity. The homosexualist King Ludwig II of Bavaria declared that he wished the Bavarian people had only one head so that he might hang them all with one rope (evidence sworn before the Medical Commission appointed to investigate the King's health, published in *The Diary of Ludwig II* at Liechtenstein, 1925). In the Linderhof Palace, during an onslaught of sadistic passion, the King mortally wounded a young footman who subsequently died there.

To return to the Munich horrors : In his defence before the Reichstag a week later Hitler talked of " traitors ". That was his alibi. It is perfectly true that Roehm and his intimate circle, including Goebbels, had thought of " a second revolution ", which would result in the Storm Troops and Black Guards getting control of the Army ; but this had never reached the stage of being a definite plot or conspiracy and, such as it was, Hitler was a consenting party to it. In his speech to the Reichstag he admitted that one of the motives for ordering the massacre was to get rid of the moral perverts in his party and that they were traitors because they practised homosexuality. But under the dictatorship it was not possible for anyone in the Reichstag to put Hitler a question. Nobody asked him to explain how it was that, if his purpose was to get rid of homosexuals, he really didn't rid himself of them but used them as the instruments of his own murder lust and still retained most of them as members of his personal entourage, as well as in key positions of the party organization and the government. Otto Strasser, in his book, *The German St. Bartholomew's Night* (which has not been published in English), mentions sixteen of those highly placed homosexualist officials who survived the massacres of June 30 and retained their posts.

Why were Hindenburg and his conservative advisers so concerned about the private morals of the S.A. leaders and Hitler's other associates in the Nazi party and the government ? After all, it may be said, personal morals do not necessarily affect public welfare even though men in key positions be addicted to certain

vices which, as Macaulay said in reference to the vices of Frederick the Great, even satire blushes to name. It has often been advanced as an argument against Hitler's treatment of Roehm that Captain Roehm was an excellent soldier, a gifted organizer, that he had built up the S.A., and that his private vices were his own affair.

There is a concrete answer which dispenses with the necessity of discussing the question in general terms here. In the first place, Hindenburg disliked and despised "the Bohemian Corporal", as he habitually called Hitler. The old Marshal was sceptical of Hitler's boasted patriotism and suspicious of the company the Corporal kept. But what determined the Hindenburg-Goering-Blomberg-Krupp coalition to take a definite stand against Hitler's key men in the S.A. was the fear of something happening such as happened when the French sent a notorious homosexualist diplomat, Lecomte, to Berlin to make contact with the camarilla around the Kaiser and secure information which, as the sequel showed, enabled them to call the Kaiser's bluff and win a decisive victory over Germany in the Morocco crisis of 1906. Czarist Russia adopted the same kind of tactics with Austria on the eve of the first world war and secured details of the Austrian strategic plan for the invasion of Serbia. There was now, in 1934, a widespread rumour that some of the Nazi desperadoes in the S.A. had treasonable relations with certain elements connected with the French Embassy in Berlin. The rumour was not true; but in view of what had happened before, and in view of the blackmail threats which the Nazis had effectively used as a means of breaking down the conservative opposition to Hitler's appointment as Chancellor, there were reasonable grounds for taking preventive action.

These points call for some elucidation. First the Morocco affair. In this case the French exploited for diplomatic purposes the male concubinage prevalent among members of the German ruling class. While the Morocco crisis was brewing the Paris Foreign Office appointed a certain Lecomte to a position in their Embassy at Berlin. He had already been attached to the French Legation in Munich and had been associated with homosexual scandals there. At that time Eulenburg also held a diplomatic post in Munich and had come to know Lecomte there. Now that they were both in Berlin they saw more of one another, and Lecomte was introduced into the coterie of moral pervers surrounding the Kaiser. He flaunted his practices so brazenly

that he came to be known as the King of the Pederasts. They formed an international clique centring around Brandt's *Community of Unusual People*, popularly known as the Homosexual International.

Lecomte was frequently a house guest at Schloss Liebenberg, Prince Eulenburg's country estate, and used to stay there for days at a time. It was at Schloss Liebenberg that some of the highest decisions affecting home and foreign policy were taken by the Kaiser—who also paid long visits there—and his clique. In effect this group formed an *imperium in imperio*, an inner coterie that directed the affairs of the Home Office and Foreign Office from behind the Throne. Through his association with this coterie, who looked upon themselves as a secret brotherhood above and beyond all national distinctions and loyalties—their own official organ under Brandt's editorship having declared so again and again—Lecomte came to learn that the Germans were bluffing in the Morocco affair, and passed on the information to his Government.

Morocco had for some time been a subject of contention in the expansionist policies of the Great Powers. In 1904 a settlement of Anglo-French claims in that part of Africa was reached without consulting Germany. Whereupon the Kaiser paid a public visit to Tangier as a demonstration of Germany's unwillingness to recognize the Anglo-French share-out. To back up the demonstration a propaganda campaign was organized in the German Press and in the pro-German newspapers in other countries. This brought matters to a crisis, and an international conference was called to meet at Algeciras; but in the meantime the Kaiser's friends had spoiled the German diplomatic game by giving inside information to their French fellow-pederast. Having learned that the Germans were bluffing and did not intend to make a major crisis of the affair, the Paris statesmen were adamant in their refusal to consider the German claims. So that the German representatives had to climb down. The agreement reached at Algeciras in April 1906 was a humiliating defeat for Germany.

It was in these circumstances that Harden opened his Press campaign against the Kaiser's favourites. During the trial that followed he invariably insisted that he was not concerned with a matter of private morals as such, claiming only that persons addicted to these vices should not be placed in positions of public

trust. Speaking from the witness-box at the trial held in January 1908 he said :

“ No reasonable man can doubt that it is dangerous to assign official positions to whole groups of such persons, let us say in the administration of the police or in the judiciary. But naturally the danger is very, very much greater when it concerns the highest office in the State and it is immeasurable when that office is held by a person of impulsive and impressionable nature who is so liable to be influenced by flattery.”

He called attention repeatedly to the Lecomte affair as an instance of what is likely to happen when irresponsible persons hold high positions of trust in the public service.

There was also another case in which homosexuality was exploited by Germany's adversaries, in conjunction with the first world war. One of the members of the Austrian General Staff, Colonel von Redel, was a pederast. This was known to the Russian secret service. The latter employed certain boys, who made the acquaintance of Colonel von Redel, and through their association with him learned the details of the strategic plans which the Austrian General Staff had drawn up for the opening phases of the campaign against Russia and Serbia. These plans were in due course brought to the knowledge of the Russian General Staff, who were able to take advantage of them in preparing counter-measures.

All these facts, and many more of a similar nature, had been matters of public comment for a long time in Germany ; with the result that in conservative political circles there was a suspicion, which eventually amounted to an obsessive fear-complex, in regard to persons who held positions of authority and were known to be leagued together by the practice of unnatural vice. Old-fashioned people like Hindenburg and his immediate associates began to see red when rumours circulated that Roehm, Heines, Ernst and others were plotting treason and had got into touch with questionable elements on the French side.

Hitler was forced at least to show pretence of making a clearance ; but, in the murder mêlée that followed, the decent people who were eliminated were far more numerous than the criminals. Still, Hitler drew a lesson from the Lecomte and von Redel instances ; in other words, he decided to take a leaf out of the French book. Himmler had the dossiers of many people abroad

who could be blackmailed and used as puppets. Degrelle, the Belgian quisling, visited Berlin several times and had been associated with fellow-pederasts there. The same is true of Seys-Inquart, the Austrian traitor, and of Quisling himself. But all that would open another story, which I cannot deal with in this short book. In organizing fifth column penetration Hitler's henchmen have undoubtedly exploited a large number of people who were addicted to vices which made them easily amenable to blackmail.

## CHAPTER VIII

### THE ROOT OF THE EVIL

#### SUMMARY

PROFESSOR HANS BLUEHER, who has been accepted by the Nazis as the apostle of a new social order, declares that woman is man's deadly enemy. This anti-feminist attitude is widespread in Germany, and has been an unbroken tradition among the German militarist caste ever since those segregated male communities, the Teutonic Knights, founded the Prussian State. It was the attitude of Frederick William, the creator of the Prussian Army and father of Frederick the Great, "If he (Frederick William) met a lady on the street," says Macauley, in his essay on Frederick the Great, "he gave her a kick and ordered her to go home and mind her brats". Frederick the Great persistently refused to cohabit with his bride even from the day of their marriage. Hitler has taken Frederick as his model, though he has not gone through the farce of marriage, as Frederick did.

All association with women, other than merely for the physical purpose of procreation, involves deterioration of many soldier-like virtues and therefore must be avoided by at least the master class within the master race. That is the teaching of Blueher and his school. It has been systematically inculcated by the Nazi Press, especially Himmler's official organ, *Das Schwarze Korps*, and has been adopted in practice as the basis of German social organization. The Nazi élite are being brought up in segregated male communities called *Ordensburgen*. These are to replace the family as the groundwork on which the State is to rest. "If there were only the family as the basis of the human social system", says Blueher (*Rolle der Erotik*, vol. ii. p. 91) "nothing more would be achieved beyond the maintenance of the species. The founding of the State begins with the introduction of a second pole and that pole is the male community." The Jews, he remarks, are not state-builders because they suffer from male-companionship impotency (*Maennerbundschwaeche*) and at the same time from a morbid enlargement of the family idea, *Familienhypertrophie* (p. 170, *ibid.*).

It is in this crude anti-feminist attitude—recently developed, according to the usual German fashion, into a theory of life—that we are to seek the primary cause of that brutal type of sex perversion for which the Germans are noted. And this in turn is the psychological source of those sadistic outbreaks which show themselves in the torture of weaker groups within the national community and the civilian members of the foreign populations that have been made the victims of military aggression. The corollary flowing from this is clear. It is that all attempts at “re-educating” the Germans and rendering them peaceful members in a European comity of nations will be futile until their attitude towards their own womanhood is radically altered.

I shall deal with these three points in the order mentioned :

- (1) The anti-feminist character of German sex-perversion.
- (2) The sadistic factor in the German method of waging war.
- (3) The only possible “change of heart” which can be effective in wiping out German militarism.

The character of a nation may be tested by asking : What is its attitude towards women ? Though treated with kindness and consideration and a certain outward show of respect and even a chivalrous manner, is there a general belief that on the scale of natural values they are inferior to men as a sex ? In other words, do the leading men of the country act as if they were the lords of creation, refusing to take council with their womenfolk and allowing them no decisive influence, direct or indirect, in the management of family affairs, education, municipal administration and national politics ? To put the matter in another way : What place do the women hold in those branches of life—social, academic, literary, political, etc.—which are a positive factor in shaping the thought and conduct of the nation as a whole ?

When there is a fundamental disharmony between the sexes, and where that disharmony is caused by the overwhelming predominance of the male element in forming the character of the nation and directing its destinies—where, in fact, woman's part is chiefly ancillary and servile, looked upon as necessary for the preservation of the species, and where at best she is treated as a useful and aesthetic accessory in social life—the chances are

that physical strength will become the ruling ideal, might rather than right, and that the idea of military prowess will top the scale of human values. When this happens, the human virtues of sympathy and kindness, mutual trust between individuals, irrespective of social grade and sex, and respect for the personal dignity of the human being as such, will fall into the background. They will have to give place to characteristics over which the physically weaker feminine nature, though fundamentally stronger in the spiritual and moral sense, has little or no shaping influence. The consequence will be hardness, cruelty, ruthlessness and lust for war as ruling traits of the national character.

Roughly stated, that is what took place in Germany. The deliberate relegation of German womanhood to an inferior position in the scheme of creation lies at the root of those moral by-products that are the offshoots of German militarism. That root has been cankered by the vice I have been writing about in the foregoing pages. Until the coming of Hitler, however, only militarism as such, with its implied anti-feminist bias, was officially held up to public admiration. Those unnatural vices, so prevalent and so talked about, were still looked upon as evil things and in point of fact were dealt with as criminal offences against the statutory laws. But under the National Socialist movement they have been elevated to a philosophy of life which is taught even by university professors as the basis of the new political and social structure in Germany.

Dr Hans Blueher is one of the outstanding exponents of this vicious sociological code. A disciple of his, Dr Alfred Bauemler, is at present the Director of the Political Department in the University of Berlin, where he expounds Blueher's teaching for the benefit of his students. Some of Bauemler's lectures have been published in book form under the title *Maennerbund und Wissenschaft* (Male Companionship and Knowledge).

Blueher's teaching became popular in Nazi circles during the period between the two world wars. His followers have turned out scores of books and pamphlets, as commentaries on the master's writings, for the edification of the German youth. Running through Blueher's work there is an oft-repeated refrain which says: "Woman is Man's Deadly Enemy (*Todfeindin*)."

Blueher is not a celibate crank or a disillusioned romantic

who has made a philosophy out of disappointment, as the average misogynist does. Indeed he is not a woman-hater at all. The type of anti-feminism he represents and preaches is endemic to Germany. It does not imply sex-antagonism in our sense of that word. What Blueher and his followers do is to relegate woman to her proper sphere, as they consider it, in the scheme of life. In its social nature this sphere is totally different from man's and any intermingling of both as social equals is detrimental to the welfare of the race.

When Blueher says that woman is man's deadly enemy he means, and expounds his theory at great length, that humanity has hitherto failed to achieve and maintain itself on an heroic level, because men have allowed themselves to succumb to the virtues of human kindness, sympathy and charity, which are characteristic of the feminine sex. The reason for this is that men have identified the romantic love element—the *eros*, as Blueher calls it—with the intermingling of the sexes in procreative and family life. Love between men and women, mutual affection between parents and children, especially the mother's love for her child—all these are the expression of the same procreative instinct which man has in common with the animals. There is no *eros* except man-to-man love. It is a degradation of true love to direct it towards woman as the object. As all such emotional or spiritual association with women brings a deterioration of the manly and soldierlike virtues it must be ruthlessly avoided, at least by the master class within the master race. Blueher and his school admit, however, that the mass of humanity cannot heed or practise this high doctrine, not even the German masses. Hence he divides even the Germans into *elites* and *metakoi*, chosen leaders and their less chosen followers. The latter may associate with women in the social or cultural sphere ; but they will always be passive inferior beings even within the German social system and must always be subservient to their superiors.

Love is a creative force, not in the vulgar sense of merely propagating one's kind, but in the higher sense of cultural creativeness and especially as the sole and unique force that is capable of creating the State and assuring its leadership. This creative *eros* is debased and loses its pristine quality if it be allowed to enter into the relations between men and women or in family life. On the other hand, it is preserved and

strengthened in segregated male communities who practise a certain well-regulated ritual of homosexuality among themselves and mingle with womenfolk only when they wish to beget their offspring. Thus Blueher and his disciples would revive the Teutonic Knights in a modern form. The Nazis have actually attempted to do this by establishing the *Ordensburgen* where the German male *elites* are housed and trained for leadership. These *Ordensburgen* have been set up in monasteries and convents confiscated from the Roman Catholic religious orders.

We need not try to follow the pseudo-historical and pseudo-sociological ramifications of Blueher, Bauemler and their school. The point of outstanding importance is the fact that Germany's accredited leaders in our day have erected a moral philosophy and a social system on the basis of vicious habits and customs that had been prevalent among German leaders for many generations. The negative element in this system is the more destructive and therefore, paradoxically, the more positive factor. It consists in the relegation of women to a purely animal function in the social order ; it eliminates the family as a constituent cell in the community. The Nazi *elites* are being brought up in the segregated *Ordensburgen* I have spoken of. These communities are to replace the family as the groundwork on which the State is to rest.

“ If there were only the family as the basis of the human social system ”, says Blueher (*Rolle der Erotik in der maennlichen Gesellschaft*, vol. ii. p. 91), “ nothing more would be achieved beyond the maintenance of the species. The founding of the State begins with the introduction of a second pole and that pole is the male community.” “ The Jews,” he remarks, “ have never been able to establish a State because they suffer from male-companionship impotency (*Maennerbundschwaeche*) and at the same time from a morbid enlargement of the family instinct (*Familienhypertrophie* ” (op. cit. p. 170).

In this teaching we discover one of the main psychological roots of the evil that has poisoned the German outlook on life. Of course it may be said that nations do not practise what their philosophers preach ; but Blueher, Bauemler and their colleagues are not philosophers. They are propagandists who have been officially acknowledged ; and some of them, such as Bauemler, have been appointed to university chairs as heads of the political

institutes established under government authority in these centres of learning. I should point out that under the Nazi regime German university professors are not free to teach what they like and that in those university faculties which have a direct bearing on practical life the professors are strictly briefed to teach only what the regime wishes to be taught. They dare not go beyond the text of their brief or indulge in any comment which would be out of harmony with it ; though they are welcome to elaborate the theme in a positive sense, no matter how wild their exaggerations. The teaching of a crank like Bauemler might be ignored if he could be set down as a crank by his pupils ; but the position that he holds in the University of Berlin gives him, according to the *Fuehrerprinzip*, an officially delegated authority ; so that to look upon him as a crank would amount to *lèse majesté* against Hitler himself.

All this bears directly on the Nazi conception of militarism. Bauemler sneers at the old Prussian view of the soldier as necessary for the defence of his country and for the extension of its power. Though in the Prussian tradition the soldier was held in honour as the supreme type of citizenship, and the youth were taught to admire and copy those virtues which tended to make them good soldiers, still the soldier was looked upon as the servant of the State. And each family was considered an essential cell in the organic group that constituted the State. In other words, the family idea was fundamental to the idea of citizenship and the State. Though the sphere of woman's activities was restricted to the three K's (*Kinder, Kueche und Kirche*—Children, Kitchen and Church) her status as mistress of the house and responsible for the physical as well as the spiritual upbringing of her children was recognized and respected. So that in the last analysis the soldier was the servant and defender of the home. True indeed, this idea was unduly exaggerated and led to the evil of Prussian militarism ; but the core of the concept was sound, corresponding to that embodied in the Roman motto : *Pro Aris et Focis*. On the other hand the very core of the Nazi idea of militarism is evil. According to Blueher, Bauemler, Carl Drysser and other official exponents of Nazi militarism, the soldier is raised above the ordinary level of mankind and transfigured by reason of his calling into a religious being who has no obligations whatsoever towards the traditional forms of the social order, such as the family and the political type of human association embodied in

democratic citizenship. In other words, militarism is a religious and not a political *Weltanschauung*. Bauemler sneers at what he calls the civic mentality of the nineteenth century in Germany which took pride in having a strong army and efficient soldiers to defend and advance the interests of their country. He says that the Revolution of 1918 was the work of contemptible knaves and was only the final flare-up of the degenerate bourgeois mentality which had prevailed in Germany up to the eve of the first world war.

But the experiences of that war, Bauemler holds, sowed the seed of a new Germanic manliness. These seeds were germinating beneath the surface of German life for some years before they sprouted forth into the Hitler movement. The nursery plots where the seeds of the new manliness germinated were those first groups of young men who formed the various post-war free corps that maintained themselves and their arms hidden for a time and waged a ruthless type of partisan warfare against the Weimar Republic. These groups were led by experienced officers and N.C.Os., desperadoes like Captain Rossbach, Captain Roehm and Escherich. The free corps were eventually taken over in the Hitler organization, of which they formed the constituent cells.

In his book, *Maennerbund und Wissenschaft*, Bauemler speaks enthusiastically of the free corps :

“The *Maennerbund*”, he says, “was revived in strength everywhere. The Fuehrer and his faithful ones fought the old Germanic fight in a thousand places. The army as the paragon of the community is naturally linked to the worship of youth for its own sake. An essential feature of the heroic mode of life is that it lavishes highest praise on youth, the heroic age of man. In the modern western world, Bauemler sneers, man is to other men nothing but a business friend, a colleague, or a rival for a woman’s love.”

In a chapter contributed to a book, *War and Warriors*, edited by Ernst Juenger, E. von Salomon says that the post-war free corps had the specific character of exclusive communities, clearly manifest in their Vehmish justice so often spoken of. Subsequently these *bunds* were dispersed among bourgeois society in which their members were to play the part of ferments leading to its dissolution. The members of the free corps, von Salomon

declares, were for the most part men who, throughout the whole duration of the war, had come to realize how positively poisonous for the German soul is the spirit of the West. Their own experience of *unreserved union* caused them to revert to a deeply conceived Prussian companionship. They had worked their way through to an absolute *Yes*, a complete surrender of their individual selves :

“ The Imperium Germanicum,” he says, “ the victory of Germanism over the earth, first flashed, a growing, compelling dream, through the hearts of these volunteers of the German post-war. It showed itself in ruthless treatment of armed and unarmed masses and adversaries, *boundless contempt for the so-called sacredness of life*, reluctance to take prisoners alive ; finally that rough and ready justice which resorted to quick and expedient acts. Their creed was intoxication and death, insurgence and adventure, heroism, iron discipline and unrestrained plundering, pillage, ravage and murder.”<sup>1</sup>

Here we have the origin of that destructive hysteria which was shown by Hitler's soldiers during their first victories in the second world war—the massacres of Warsaw, Rotterdam, Lidice and Lublin. The criminals who wreaked such astounding horrors on innocent civilian populations were not acting as soldiers drunk with the fury of battle, nor as patriotic fanatics, but as the chosen instruments of a satanic religion to the service of which they had been dedicated by the systematic teaching and practice of unnatural vice. If we return for a moment to Blueher we shall find that this is no exaggeration but plain and sober truth.

Describing the nature of the segregated male communities, he says that they are based on a unique principle of companionship (*Gesellungsprinzip*) which differs essentially from the traditional forms of association such as the family and the clan, the contractual kind represented in democratic citizenship, trades unions and vocational or scientific societies, etc. The reactions of the male community (the *Maennerbund*) show a solidly collective and alert vitality, totally unlike the sluggishness, indifference and laxity of institutions such as the civil service.

“ In times of great spiritual activity ”, he says, “ the energizing force comes from the male communities. Where the family takes a prominent place in national life, there the mind stagnates. Under

<sup>1</sup> Quoted by Kolnai : *The War against the West*, p. 88 (London 1938).

the family regime tradition dominates, where the male community rules, the revolutionary spirit prevails" (*Rolle der Erotik*, vol. ii, p. 178).

"The new *Bund* (Male Community)", he continues in another place (page 221), "is a sacrament consecrating a vocation for the mightiest things. In it man has pledged his best nature to man. He who belongs to the *Bund* cannot fail. This guarantee carries him through everything. What has hitherto been the most frequent cause of man's failure? Where lies his most acute danger? In his beloved mortal enemy, Woman. Woe to the man who has placed his fate in the hands of a woman. Woe to the civilization that is subjected to women's influence.

"Woman has always striven to possess man wholly. That trap-door into nothingness, which is kept secretly hidden in the silence of her nature, demands its victim. Thus it is that most men who are ruined, are ruined through their women. From sympathy and a desire to succour the weaker, they cannot withstand that noble hunger which the women make so appetizing and which their men wish to satisfy. Has it ever happened that a man succeeded in this without ruining himself? But in the *Bund* he cannot fail; for there he has plighted the best of his nature to man."

Blueher declares that the life of the *Bund* is sustained by a psychological fluid which pervades it. This fluid is of an erotic or, more exactly, a homoerotic nature. The spirit of the *Bund* counterbalances the family circle and the social circle too, including the forms of love-making connected with these. The perfectly developed *Bund* requires a certain amount of homoerotic practice in the mutual relationship of its members; but this must not be carried to undue excess. This purely physical practice must submit to a regulated restraint, so that part of the energy may be sublimated into a sociologically creative force. In other words, Blueher and his followers hold that homosexual love-making between men is in itself a good thing and spiritually energizing, just as bread and wine are physically energizing; but, like eating and drinking, homoeroticism must not be carried too far; else it may lead to physical and mental torpidity.

We finally come to the *Fuehrer*, who is the central figure worshipped in the *Bund*. He is endowed by nature with singular grandeur and an almost magical love-spell. He is surrounded by an intimate circle of chosen worshippers, a body of active apostles who do the will of the Leader as the task to which their lives are irrevocably and unquestioningly dedicated.

Are these the vapourings of some mentally unbalanced visionary entirely out of touch with the realities of everyday life around him? They are not. Blueher is a practising physician in Weimar, a specialist in psychiatry. His purpose in writing for the public and, incidentally, holding public conferences, is not to teach a system of moral philosophy conjured up out of his imagination in response to the dark promptings of his own sub-consciousness. He is dealing with facts that came to his knowledge in the course of his professional practice and the study of reports collected from outside sources. Blueher seems to be a keen observer of contemporary life in Germany, and he has devoted a certain amount of serious attention to historical research with a view to finding out how far the systematic practice of homoeroticism in the past may be linked up with current German habits. He then tried to form a moral system to fit the known facts and to give that system the authority and sanction of a recognized ethical code. That is why Blueher is important and significant. Though much of what he writes seems rank quackery to us, he is taken seriously in Germany because he interprets realities that are familiar in many quarters, especially among the clique that have political power in their hands and indeed among all their followers.

Of the facts which he cites in support of his theories, many are connected with homoerotic practices in the military and naval cadet schools. In his book, *Rolle der Erotik*, he publishes the diary of a cadet who belonged to the German nobility and takes this diary as describing a state of affairs that was general throughout these military schools. I shall spare the reader the details recorded and quote only one sentence which Blueher writes by way of comment on the diary: "Throughout the whole life of the cadets", he says, "we see (I am translating literally) voluptuousness, sexual lust (*Geilheit*), boiling passion and reckless abandonment to orgies in public; associated with nobility and principle, bravery, honesty and loyalty". Blueher tells of the celebrations organized on the yacht *Hohenzollern* in honour of the Kaiser, where naval officers dressed themselves up as sailors selling cigarettes and submitted to the amorous embraces of elderly distinguished gentlemen (*Hohere, aeltere Herren*). He states bluntly that if these practices ceased in the cadet schools and elsewhere throughout the army and navy, the military and naval profession would fall to the level of the police and the fire brigades. Blueher

also asserts, with an air of approval, that similar habits prevailed among the university corps students and quotes instances from some of their diaries.

Now comes the, for us, startling denouement which Blueher announces as if it were an epoch-making revelation. And indeed so it was, not because it had the signature of Blueher's authority ; for in point of fact the theory had gained currency independently of the Weimar psychiatrist and his immediate circle. It pretends to solve the question of why the Germans lost the first world war. According to Blueher, Germany was defeated because the homosexualist way of life (*die maennerbündische Weltanschauung*) had been considerably neglected and warlike virtues had degenerated under the advance of democratic ideas, the increasing prestige of family life among the bourgeois elements of the population, the growing influence of women and, above all, the Jews. Soon after the defeat Blueher delivered a lecture to a group of *Wanderzögel*, which he himself had founded. The lecture was entitled "The German Reich, Jewry and Socialism". He said : "There is no people whose destiny, but not the character, so closely resembles ours as that of the Jews". The Jews were conquered by the Romans, lost their State and became only a race whose existence is maintained through the family. The primary cause of this collapse, he says, was that the Jews had failed to base their State on the homoerotic male community and had staked all on the family life, with its necessary concomitant of women's encouragement of the civic and social and spiritual virtues in their menfolk rather than the warlike qualities.

This was a degenerative process. According to Blueher, in the days of Israel's greatness homoerotic male bands had existed among the Jews also, and formed the bulwark of the State (a downright perversion of the truth about Jewish history) ; but the Jews lost their capacity for maintaining these male groups and a morbid enlargement of the family instinct set in. "Nature," he says, "inflicted this destiny on them, that they should wander through world history with the curse of always being a race and never a people. The destruction of Jerusalem was only the external manifestation of a process that had been developing internally."

Here a parallel with Germany is suggested, and at the same time a warning. If Germany is to maintain itself as a State

and a Nation, it must restore the example of Frederick the Great and his circle. It must re-establish the male communities as the essential strong-points of the German political and social system.

Professor Bauemler drives home this argument with practically the same kind of hammer. In *Maennerbund und Wissenschaft* he lays down the theory that human society is divided into two categories, distinguished from each other by two different systems of life. One is the urban system, the other is the heroic. The urban system rests on mixed communities of men and women as its pivotal points, the heroic system rests on segregated male communities in which homoeroticism is the inner bond. Paris, with its flair for feminine fashions, is symbolic of the urban system; the German Army, with its segregated male grouping in garrisons, is symbolic of the heroic system. "For the urban form of life," he says, "the town walls that enclose the houses are something sacred. In this (the heroic) form of life, however, the contrary is the case; not the walls but men make the fatherland. Not the house and the salon but the male assembly and the field camp are the true symbols of this system. I name it the heroic in contradistinction to the urban."

It should be pointed out, perhaps, that the term "urban" is here used in a very broad and somewhat arbitrary sense, to indicate the custom of men and women associating together as equals and forming a partnership which makes family life the basis of social order. "Within this kind of civilization," Bauemler says, "the man plays a secondary part. In this system the woman dominates as the ruler and misleader of the man." That is what led to Germany's collapse. Bauemler accuses the German Social Democratic Party, the largest single party in the Reichstag, of having encouraged among young men and women the habit of associating together, of having promoted family life and taught the youth to respect their parents and look to family training as the source of their guiding ideals in life. He concludes this chapter of his book with the statement: "We must not take it as merely accidental, for example, that it was just the Social Democratic Party which endeavoured to bring about a political and cultural *rapprochement* with France. France has no such thing as the *Maennerbund* and does not wish to have it."

By contrast he harks back to the German Army in its palmy days and suggests that the revival of those days, with the customs that prevailed in them, points to the only road that Germany can take for the restoration of her power. "Throughout the German Army," he says, "true heroism is a living thing. For that reason this army is an object of repugnance to urban Europe. The German Army is the consummate form of a heroic *Maennerbund*. This was the fulcrum of the State in Frederick's time."

In *Mein Kampf* Hitler blames the German women for having undermined the morale of the soldiers at the front. The letters written by them to their menfolk in the trenches called up humane visions of home and relatives who were suffering from hunger and other deprivations. These reminders of family life softened the military fibre of the fighting men. This was, according to Hitler, one of the principal causes of the military defeat; and the German women must be held responsible for it. That theory became widespread among the young redoubtables who formed the first nuclei of the Hitler movement. *Cherchez la femme* was their answer to the question: Who lost the war? The professors took up the cry and orchestrated it into a political philosophy. Woman must be debarred from all chances of exercising an influence on the national spirit and outlook. In order to effect this reformation, the segregated male community, with homoeroticism as its inner bond, must form the groundwork on which the State rests and the family must be regulated to the merely biological function of carrying on the race.

Hence the rehabilitation of Weininger as a prophet in Hitler Germany. At the beginning of the present century he published a book, *Sex and Character*, which had a success even in England and America. It was revived as a kind of textbook in the Nazi *Ordensburgen*, those schools for the training of future German leaders which have been set up in the confiscated monasteries and convents. There they learn the doctrine laid down by Weininger that "the lowest type of male is infinitely higher than the noblest woman," and that "by her very nature, woman is deceitful, mentally inferior to man and unmoral." In 1903, the year after his book appeared in Germany and three years before the English translation was published, Weininger committed suicide, which he had long contemplated. He was then only twenty-three years old. In conversations with various

friends and in letters written over a fairly long period of time before his death, he declared that he considered himself a murderer, as indeed he was ; for his teaching would blast life at its very roots. In passing, it may be remarked that Weininger learned Norwegian so that he could read Knut Hamsun's books in the original. He made a special journey to Bergen to meet Hamsun, whose book *Pan* he considered an insurpassable masterpiece. Hamsun is despised and hated in Norway to-day. He shamelessly went over to the Nazis and for some years past has used his pen in Hitler's service—a further example of the homosexualist international. Finally it may be noted that Dietrich Eckhart, to whom Hitler dedicated *Main Kampf* and who inspired much of Hitler's philosophy of life, was one of Weininger's most enthusiastic followers.

The most important and practical consideration arising from the state of affairs described in this and the foregoing chapters, is not that Hitler and the Nazi leaders closely associated with him, including probably the majority of their followers, have been addicted to the practice of unnatural vices and that here we have the psychological origin of the deliberately treacherous policy of aggression and the revolting sadistic brutality with which the war has been conducted on the German side ; this is not the most important practical consideration. Nor is it even the fact that they have so corrupted the young men of Germany as to make them capable of committing in cold blood mass atrocities against innocent populations such as have never before been recorded in the history of human conflict. Retributive justice may atone somewhat for these crimes and a deterrent lesson taught to future German generations, if the leading criminals are ruthlessly punished. But all this, though indispensable in the post-war policy of the Allies, will not be a decisive remedy for the spiritual evil that has been done.

These evil practices have been raised into an ethical system and taught all over Germany, so that the very roots of German life have been poisoned. It is here that the antidote must be applied and that antidote involves a reform of the German social order from the ground upwards. Until the German social order is so remoulded that it can be eventually fitted into the general framework of European civilization there can be no hope of a durable peace.

European civilization rests on the basic principles of Christian morality, which had their origin in Judaism. The reason why the enemies of Christianity in Germany first attacked the Jews and swore to exterminate them root and branch is that the teaching of the Bible, both the Old and New Testament, represents the foundations on which the whole system of Christian ethics rests. The Ten Commandments—Honour Thy Father and Thy Mother, Thou Shalt Not Kill, Thou Shalt Not Steal, Thou Shalt Not Covet Thy Neighbour's Goods, etc.—still form the basis of our ethico-legal system. Take this basis away, and the whole edifice of European civilization crumbles.

The family is the corner stone of the edifice, as it was in the Roman civilization and in still older civilizations, such as the Chinese. But the existence of the family is unthinkable if the woman as wife and mother does not share the place of honour with the man. There is no question of one sex being inferior or superior; they are complementary to each other. Blueher and the other quack sociologists of the Third Reich talk about the morbidly enlarged family instinct of the Jews and attribute to this the failure to found and maintain a Jewish State during the past two thousand years, though the Jews as a race have endured and grown stronger with the passing of the centuries. But Blueher forgets that for the past two thousand years no European State has been founded on the homoerotic *Maennerbund*, but that all owe their existence and social solidarity to the principles handed down from the Jewish tradition. It was this tradition that superseded the Roman system when the latter had collapsed from within, and ever since then it has been the inexhaustible fountain from which European and American States have drawn the inspiration that has guided them in shaping their political and social ideals—democracy, equality, liberty, respect for the dignity of the human person whether weak or strong, and respect for woman as maiden, wife and mother, the inviolability of family life and the home and equality of all men and women before the law. These are the ideals chosen for attack by a philosophy of life evolved through the glorification of German vices that have been proclaimed from platform, university chair and by the Press, as the virtues of which the future world order should be founded. But the dream, or rather the hallucination, has already collapsed and has left Europe in chaos. Had European statesmen heeded Maximilian Harden's warning long ago, it

is conceivable that William II could never have been able to plunge the world into the first world war and that Hitler would have remained an obscure country yokel instead of becoming the embodiment of a dynamic evil which has brought such havoc to mankind.





